

Doctor ANDROS

His Prosopopeia answered,
and necessarily directed
to his MAIESTIE, for removing
of Catholike Scandale.

2. *Sacred Policie,*

Directed of dutie to our sweet yong
Prince HENRY.

3. *An Epistle,*

Directed to such as are troubled in minde
about the stirres in our
Church.

By HENOCK CLAPHAM,
Prisoner in the Gate-house at Westminster,
adioyning London.



1605.

201111A 1026
Ausonij

— esto Patronus,

Et defende reos: sed Gratia Clientis.

To our dread Soueraigne IAMES,
by the grace of God, of Great Brittain,
Fraunce and Ireland, KING, Defen-
dor of the faith, &c.



READ Soueraigne, euen for the sake of
Christ Iesus (*sometimes imprisoned & fresh
bleeding in his members*) vouchsafe a little
peece of time to the sequent Discourse
of your poore Subiect.

The last time of fearfull visitatiō vpon
this city of London, when many fledde irregularly (*to the
harme of the Countrey*) from their charge heere, leauing
bodie and soule comfortles, it pleased God to giue me an
heart for visiting such (night and day) ministring to body
and soule (*as I had any calling*) of the best giftes God had
giuen me, for publike proceeding in doctrine (*and then we
were charged also by law to meete on Wednesdaies, Frydaies, sowell
as on the Lords day*) I taught, That in that visitation, Two
kindes of plague were to be looked vnto. * The one kinde to
be *supernaturall* (the immediate stroke of the Lords Ang-
gell) in it owne nature *mortall* and *not infectious*: against
the which we had no armour but fasting in humilitie, and
prayer in faith; for that spirituall sores haue only spirituall
remedies. The other kinde of plague to be " *Naturall*, ari-
sing from naturall corruption, which in the owne kinde
was *infectious and curable* by naturall remedies: to the vse
whereof I invited the people sowell as to fasting and pray-
er; for that both sortes ronne together in that heauy visita-
tion. I againe taught, † That to the auoyding the tempo-

* A *superna-
tural* plague

" A *Natu-
rall* plague.

† Faith for
Tempora-
ries.

TO OUR DREAD SOVERAIGNE.

rarie stroke of the Angell by pestilence, euen that faith was required whiche properly apprehendeth temporarie promises, and not *only*, apprehending eternall saluation: without which faith for temporaries, the Elect & saued of God might not only dy (for so all must, howsoeuer qualified) but dy of *that kinde of stroke*, against which Salomon (sowel as our *Letany*) teacheth vs to pray in *faith*.

As thus I taught, so I writt, and an officer to the compaignie of Stationers, he caused it to be printed. * Satan envying all this worke, he stirreth vp som (whither of ignorance or malice, let them selues consider, *utrumque malum*, yea, some *chief* of them termed *Puritanes*, (a long time my not well-willers) to giue out, that *Clapham* taught, that the plague was not infectious, and that such as died of the plague, they had no faith.

* This rumour comming at last to my Lord Bishop of *Londons* cares, (now Archb. of *Cāterbury*) he without once talking with me him selfe, or by any other, did sende out a warrant to commit me to prison. At the time the Pursuants came, I was preaching and by occasion (euen *then*) checking such false reportes. After all was don, they deliuered their message vnto me in priuate, & I without more adoe, went with them to prison.

Eleauen weekes after, I was conuented, and then * charged; First, that I should teach that the plague was not infectious; Secondlie that I had printed my Epistle touching the pestilence, in contempt of their authorised booke, touching the Wednesdayes fast. Touching the first, "I answered according to the distinction before; but my Lord would heare of no distinction. To the second I answered *negatively*; and afterwardes they had it vnder myne hande

* False rumours.

* Imprisoned vpon rumour, eleauē weekes before any examination: but not at charges of the King, as Heretikes & Traitors, & others ordinarily be.

* Charged with error & contempt, but not proved.

* Answer.

TO OUR DREAD SOVERAIGNE.

and othe, that my Epistle was printed before their booke, at least in my iudgement. But nothing now would helpe, because *That must be made good which my Lord had done.*

Being so committed six weekes before the Christmas, Ann. Dom. 1603. the next Easter after, and so the Whitsunday after I *petitionated to your Maiestie. Then commandement was graciouslie giuen, that I should be with all cōvenient expeditiō proceeded withall, with or against *according to the law.* With much adoe afterwards I was sent for. The Bishop said your Highnes bid banish me. I presumed that might be so with an *IF*, that is, *if* I prooued such a one as som vnhappy had reported; otherwise not. At last, he appointeth * Maister Deanes of *Pawles & Westminster*, to drawe the doctrines which I was supposed to teach touching the pestilence, whereto I should onlie subscribe thus: *Herein I was truly, or not truly understood*, & this should suffice. But after 7. weekes it appeared otherwise; for Maister Doctor only drewe a flat forme of Recantation, groūded vpon snaps & ships of my said Epistle, cōfounding the things I distinguished, and pressing the things I neuer denied, &c. Which draught, howsoeuer it was *contrary to the former publique order of the Court*, yet since it is pressed of my Lord Archb. for the Courts order, and I still kept in prison for opposing vnto it: the like (I presume) neuer falling out since the renuall of the Gospell.

Such (dread Soueraigne) is my cause. Doctor *Androes* his saide draught or *Prosopopeia* it followeth, and my answer in all good cōscience therevnto: and both thus constrainedly printed, once, for that the scandale would as publiquelie be removed, as it is publiquely giuen: as also, for that priuate complaintes come ofte by meanes of som great persons, to be smothered; or (at best) by colourable

Glosses

* Petitions to his Maiestie. The Kings cōmandmēt not performed.

* Two Deanes appointed to conclude reasonably.

The Doct. act vrged by the B.

TO OUR DREAD SOVERAIGNE.

Glosses to be infirmed. And thirdly, for that by any other meanes, I see not how either to bee deliuered, or else the Church should be truly satisfied. *I appeale to your Highnes for iudgement.* If my cause be good, vouchsafe to cōnaund my deliuerance. If it be bad vpon the triall, then let me be turned out to a priuate life, or banished. To bee returned vnto him, who vnder som faire wordes, doth giue me nothing but gall to drinke, it shalbe but a turning me back. to One, that in all appearance seekes but the effusion of your poore subiectes blood: a thing vnpleasing to God, and neuer yet well pleasing to your Maiestie, whom (God of his mercy) vouchsafe to blesse for euer. Amen. Anñ. Dom. 1605.

The Lords poore prisoner, in
the Gatehouse at Westminster,

Henech Clapham:*

Complaynant to your Highnes
for Iustice.

* In North-
bottles
forme, Clapham
pam.

PROVERB. 16.

13. Righteous Lippes are the delite of Kings, and the King loueth him that speaketh right things.

IOB. 34.

9. For the eare trieth the wordes, as the mouth tasteth meat.



The Proëme.

1. To Maister Doctor Androes, Deane of Westminster, &c.

MAister Doctor, I hope you will conscionable see and approve, the necessarie enforcement of my quill vnto this worke of my Iustificatiō, at least, for Diminution of that vnworthie disgrace inflicted vpon me, now about some 20. monethes Libertie is precious, and the orderly meanes of life, be also precious. Of both these I am stripped, so farre as by any pretext of authoritie may be: and you Sir, for your part, are so farre engaged in my Temporarie vndoing (for in myne other estate, I am past your reach) as of me neither can, nor lawfully may, be buried vp in silence. The clearing of that point, I commit to the After-discourse.

2. To the Learned Reader.

AS Logicke in the first place findeth out argumentes, and then in the next place disposeth such argumentes for better and readier iudgement, whereof it hath the name *Chrisis* and *Taxis*: so this kinde of Disposition runneth out, sometyes into forme which is termed *Syllogisticall*, and sometyes againe (with more libertie) into forme yclipped *Methode*: and this of ordinary practise with Oratours and Discourfers, as that of Syllogisme most preciously pressed of Disputants in schooles. In my last booke (of "*Questions and Answers touching the pestilence*") I professed *Methode*, and accordingly performed that, as the Heads of the severall Chapters doe shew. In the thirde Chapter thereof, the thing there to be handled, is, *The immediate stroke supernaturall*; and in the next Chapter, *The stroke of corrupted nature*, in due respect whereof, I there in an Argumentation do prefixe the Angels supernaturall stroke in the first place, and the other in the next place, and both of them, without their *Generall signes*, as is vfuall

Christus natus
Taxis

"The Authors second
book of the
Pests

vsuall in all, writing. Som idle Sophisters heereupon (as I heare) haue in corners cavilled thereat; and being altogether vnable to touch the matter, they would seeme to haue some iust exception against the Methode. Doct^r Bancrofte (now Archb. of Canterburie) dealt more fauourable with S. Iohn, in that his Sermon made at Pauls crosse in the yere of our Lord 1588. His Text from 1 Iohn 4. 1. *Dearely-beloued beleue not euery spirit, but trie the spirits whither they be of God; for many false prophetes are gone*
 out into the world, he thence beginneth his Sermon thus: These
 wordes which I haue read vnto you (right Ho. and beloued in
 the Lord) do *Diuide* them selues into three partes: A *prohibition*,
 Beleue not euery Spirit. A *Commandement*, But trie the Spirites
 whether they be of God: and a *Reason of them both*, Because ma-
 ny false prophets are gone out into the world. Of these 3. partes,
 the last in order, is the first in Nature, and the first is the last, and
 I meane to proceed accordingly. So farre be. Though he were
 minded to walke by another Methode then the Apostle therein
 did, yet he checkes not the Apostle of ignorance in Methode: no
 more then he would haue another to catch at his Partitiō, where
 he makes a *prohibition* and a *commandement* sundrie things; al-
 though the eight Prohibitions in the Decalogue bee of all helde
 for Commandements sowell as the two affirmatiue.

These idle-headed Sophists, are like to a foolish Courtier, who
 cannot say, *This is the King*, except they see him sit on his throne
 & haue the Royal Diademe on his head: for these (as it seemeth)
 can not know a Generall proposition except it haue an *All*, or an
Euer, or the like prefixed before it; nor yet if it be true, except it
 be couched in Aristotles *grammata*, *egrapse*, &c. or, because it
 may be, they neuer heard of the Greekes moods, except it be cou-
 ched in the vulgare latines *Barbara*, *Celarent*, &c. Such with Æ-
 sops dogge doe snatch at shadowes, while they loose the substance.
 They must know that I vnderstand which be Aristotles 3. *Figures*,
 and that his first is with *Ramus*, *Rodinus*, and others the last;
quia Natura posterior est, postremum locum obtinet. With you
 that be truly learned, such exceptions are censured for Cauills, &
 yet while I follow the freedome of Methode, I will not contemne
 the *Dianoeticall* forme of Syllogisme. Hoping of your fauoura-
 ble, sowell as iudicious vnderstanding, I so turne my selfe.

To the

3. To the ordinary Reader.

BEloued, I thus the third time do aggress the Argument of Pestilence; for the which I haue bene so long hardly entreated. Howsoever I sometimes speak to Scholers schoole-wise (for now the simplicitie of the Prophets and Apostles is but meanly esteemed of many, into such wicked times we be false) yet, I haue struē in the ordinary discourse of my mind, to satisfie your godlie vnderstandings. And much cause haue I so to do; namely because in caſes of religion we ought chieflie so to speake & write, that the meanest gifted may be edified; but also, for that poore distressed prisoners do (for the most part) receaue the Dayly-bread God hath allotted them, by the ordinary sort of people; who be indeed the ordinarie Hearers & Receiuers of the Gospell. For the sakes of such as you, I was the rather extraordinarily laborious last pest-time (for the Rich, they were generally fled, it may be *to the poisoning of the Countrey*) & for these trauels, I am now thus plagued of myne Elder brethrē. As Ioseph was despised of the Elder by reason of his larger Graces; so am I cast aside of my brethrē for my larger labours in our last time of Soules famine. If I perish at mans hand, through want of Orderly respect; at the hands of man, my blood wilbe required. Look they to that; not onely that be professed aduersaries, but also faint-hearted friends. I am assured, that through the free-grace of God, all shalbe well with my soule, howsoever my body bee hardly entreated. And euen for my body, I nothing at all doubt, but God will so temper my *nature*, and the *measure* of administration, as that which is lacking in the one, shall (by his Grace) be supplied in the other.

God giue me grace to be constant in the trueth, and all of you the heart to walke dutifullie towards God and man. From the Gate-house prison.

The Lordes in bonds

He. Cl.

Jerem. 1. 8. ——— 17.

Be not afraid of their faces: for I am with thee to deliuer thee saith the Lord.—Be not afraid of their faces, least I destroy thee before them.

B

Profo-



Doctor Androes his draught of Recantation propounded to
He. Cl.

I. P A R T E.

WHEREAS I Henoeh Clapham *Clerke*, in the tyme of this late visitation of the City of London by the Plague, aswell by *Sundry Sermons* of myne, as by a Booke by me set forth (though without lawfull approbation or authoritie) have giuen out diuerse assertions, namely, That, &c.

Doct. Androes his draught.

Henoeh Clapham his answere
to this I. Part.

ABout 20. yeres since, I casting aside the wayne exercise of Poetrie (hungerstarued for an Argument of Disgrace: Then be such Heretikes and their Favorites that ron so many yeares backward for a stone to cast at me, as some of no meane place haue done behinde my backe, for abusing the eares of their Betters; and yet such poetickall exercise of credit and authoritie, both with them and our lawes *then*, and much more *now*: but malice is so blind, that in smiting it selfe it sees not) after such time, I say, I gaue my selfe (by Gods goodnes) to sad and sober studies; and so, about som 14. yeares since, carying letters of commendation from Cambridge to the Bishop of *Lincolne* then at his Mannour of *Bugden*, I of him was ordained *Presbyter* (and that in his Librarie without Chappell-ceremonie) Doctor *Jeremie* the Poser, and the Chappel-clerke onlie standing by, *hitherto my 17th. argumentum*. Now directly to Mai. Doctors words wherein he first with a Title, namely of *Clerke*: secondlie with a *Confession* of error taught, first in *Sermons*, secondly in a *Booke* *unauthorised*.

He. Cl. his answer.

introduce me

To the terme *Clercke*. I am neither an *Amen-clerke* nor a *Pen-clerke*, and therefore I conceaue he meaneth thereby a *Clergie-man* as the word *Clericus* is ecclesiastically vsed. Such a one indeed I was by the former Ordination, but *Clericus sine titulo*, such a one as was vntitled to any particular place (but as a Sheeheard at randome to helpe where I could) and therefore by the law thereto appertayning

Canon, 33. (remembred now in one of our * *Canons*) I should haue bene main-
 tained from that time hitherto of that Bishop and his successours.
 "Decret. lib. The " *Decretall*, both for the exposition of the terme Clercke, as also
 3. cap. 16. for vrging such maintenance, ronneth thus: *Acleros quod est fors*,
 Cum. &c. Clerkes take their name of *Cleros*, which signifieth a *Loit*, or
 heritage, for that in their Ordination, either they bee assumed into
 the Lords inheritance, or else in him they obtayne an inheritance,
 that so they may truly sing with the Prophete, saying, *The Lord is*
the 1. part of myne heritage. It is a worthie thing, that they be sustai-
 ned of the Church-stipends, in whom and by whom they be ascri-
 bed to diuine duties. Although our Predecessors willed the Ordi-
 nations of these to be forceles and void (to the iniuring of the Or-
 dainers) who were promoued without a certine *Title*; we notwith-
 standing (desirous to deale more benignely) do will that the Ordai-
 ned be provided for, by the Ordainers or their Successours, till such
 time as they haue obtayned by them, ecclesiasticall places. So farre
 the *Decretall*: Whereof if the Papistes be carefull obseruers, then in
 that, they haue stepped before our Antecedent Bishops. Now, if Ma-
 ster Doctor bring me in by an idle *Prosopopeia*, saying, *¶ Henoah*
Claphā, Clerke, &c. hauing in stead of relief receaued of them, bene
 consumed in prison by them, yea, vtterly thrust out from execution
 of Clergie duties; then must Maister Doctor introduce me rather as
 a shadowing then substantiall Clercke, *Clericus in posse sed non in*
Esse, worse then a Parioche Clercke. But let that passe by and com
 we to the supposed erroneous Sermons and Booke.

For error in Sermons, Ma. Doctor supposeth it, but allcadgeth
 nothing: nor indeed hath anie one Hearer yet stood out in the Court
 to testifie against me, so much as in any one particular. Wherewith
 must be remembred that instead of Accusers (I knowe not by what
 law of God or man, where such a matter may be tried by witnessse)
 the Lo. Bishop, as I would auoid further danger, did presse me to an-
 swer vnder oth and hand, to all such articles as he would propound
 touching such matter. Although I helde it *lawfull* in such a case to
 refuse so to doe, yet, for remouing som appearance of euill, I iudged
 it *expedient* so to doe, and did. A perfect answer so giuen in, tou-
 ching the supposed erroneous doctrine, I expected after (day by day,
 weeke by weeke, moneth by moneth, &c.) when I should bee dealt
 with

¶ *Pars heredi-*
salis mea:
 belike they
 dare not
 trust him w
 the whole:
 for the pla.
 119. 57. is
Cheliki leho-
 ■ *ab. The*
 Lord is my
 portion.

with therevpon, either by introducing my Accusers for witnessing the contrary, or else for passing iudgement vpon me, according to the veritie of my othe subscribed. This was the weeke of our last Archb. death; but neuer since I could once heare of it or see it. Iudge now, to what end that othe & answer was giuen, I notwithstanding paying for the othe *Six-pence; and to the Register for receauing myne answer, *three-shillings*; euen as the Register had *three-shillings* also of my "messenger, for this Copie of Maister Doctors drawing. All this for the Bishops pleasure, and yet the prisoner must pay for it. By such dealing as this, taking all but parting with nothing, I am sure, they haue made a poore Clerk of me. A good recompence for the many Sermons I made through all the time of pestilence, for the comfort of many soules, then forsaken of neighbours, friends and Pastor.

* An othe is good marchandize, in their court. "A retayner to Sir Edw. Hobby.

For the * Booke by me set forth, it is that my Epistle discoursing of the Pestilence, printed about some two yeares since: afterwards reprinted, and neuer hitherto called in. That it passed *without* authority, it was more then I knewe, or yet am well assured of. The Bishop and his Chaplaines were departed, nor (as was said) might any booke be receaued of them then to be perused, for feare the plague were conuayd in it: and my Lo. Bishop him selfe did say, hee was a longe tyme afraid to talke with me for such respect of my Garmentes; although he was wel inough pleased to send me to *prison, ther to endaunger Keeper and others. The Stationer to whom I gave my copie (a man that bare an office of speciall trust amongst them) He promised to see if the Wardens of their companie, would permit it, seeing at that tyme, bookes ordinarily passed so. The booke soone after was published. The Author so is bound to answer for his books contentes, not for the publication where him selfe is not the Publisher. All this introduction then of *Sermons* and the *Booke*, iudge if it be ought but a flourish before an addle Recantation. To finish this Section, I must adde this *Memento* by an Apostrophe: Maister Doctor you knowe, that the last yere (An. Dom. 1604. Iulij, 11.) my Lord Bishop and his Chauncelor did openlie in Court (& in myne hearing) appoint you and Ma. Deane of Pawles, to put downe brieflie the Doctrines which were supposed to haue bene taught of mee erroneously concerning the pestilence. Which being don, you shold

* Called, An Epistle, &c.

* S. Georges fieldes had ben fitter to haue ayred the Author, then prison.

Dr. Doct.
hereth the
Courts pu-
blique de-
rec.

send for me and propound the same vnto me, whereto I should an-
swered by subscribing thus; *Herein I was truly or not truly under-*
stood, wherevpon the court would rest satisfied. In stead of so doe-
ing, you drew a flat forme of Recantation (as will appeare heereaf-
ter) and without all sending for me, and conferring with me there-
abouts, (for so I could easilie haue put you in mynd of your errour)
you had it conuaided to the Registers office, whither I was sent for to
see it, the Registers man then vnable to tell me what should be don
with it. Returning so backe to prison, I forthwith by writing signi-
fied to my Lo. Bishop & also to you, how this your Act was flat con-
trarie to the publique order of the court. Notwithstanding all that,
as also his *Hignes* commaund, that I should be proceeded withall,
with all expedition and *according to the Law*, I could neuer since
heare of any thing, *But* submit to the Order of Doct. Andros his
drawing; which I am assured is neither the first publique order of
the Court, nor any whit sutable to the Lawe, as his Maiestie inten-
ded. I pray you lay vnto heart, how by these meanes your hande is
deepe in my vndooing and the Churches detriment. God giue you
so to make an vse of it, as it may neuer bee laide vnto your soules
charge, Amen.

Maister Doctor hauing layd downe his Preamble, in the second
place he commeth to lay downe the Particular Assertions of his cul-
ling from my said Epistle. And thus they followe.

1 1. Part of the Prosopopeia.

Doct. Andr.

Namely, (a) That the Diuine scriptures do teach that the plague is a stroke inflit-
ted from without, and that by the ministrie of an Angell, appointed so by le-
houahs expresse word pag. 5. (b) & that therefore the Holy ghost tells vs of Prayer
and not of any corporall sight or naturall courses, pag. 6. (c) That I haue read
of the Angell smiting, but that euer God made Corruption his messenger, I read
not Pag. 5. (d) That I haue preached at the funeralles of diuerse who heard the
said stroke of the Angell, felt it and caried in their bodies the print of it, Pag. 6.
(e) That this stroke of the Angell, is absolutelie mortall and deadly, Pa. 6. (f) and
that the same is not infectious, P. 6. (g) That the hiding of the wiseman, prov.
22. 3. from the *East* he seeth, is no couer corporeall but spirituall. P. 7. (h) That to
one walking in Gods way and leaning on his promise, there is no need of Locall
sight, P. 8. (i) That euery-one perishing of the pestilence, haue bene found not
to apprehend Gods particular promise for their deliuerance, Pag. 10. (k) That
the wicked then escaping steev plainly, that they had a faith in God for apprehen-
ding

ding the promise of deliuerance, Pag. 11. (l) That both the Magistrate and minister are to byde by their charge, till the Angell put vp his viall of pestilence, P. 17. (m) That the Example of shunning the Leprosie, Leuit. 13. (alleged in the book set out by Order from his Maiestie) is but Ceremoniall and no commaundement to vs: and that they which to that purpose alleadge it, bely the scriptures and abuse their brethren, Pag. 11.

By all which *q* *Suspitions* and *dangerous Propositions*, but especially by myso earnest and diligent confuting of. 1. the place of shutting vp the Leprous, and 2. the place of the Proverbs, where it is said, *The wise man seeing the Euill, hideth or withdraws himself from it*, I haue giuen men occasion to-conceauie, as if I would vallinglie haue them perswaded, 1. That the plague (as being the immediate stroke of an Angell) is not infectious & therefore not to be shunned. 2. That the case of the plague is furre otherwise the that of the leprosie, and so. the founds not to forbear the companie of the sick, and the sick, to mingle themselves in the companie of the sound. 3. That they which had charge of City, Church or familie, were to byde by their charges, and not to hide or withdrawe themselves during the infection. 4. That they which died, died for want of faith, and that the wicked that escaped, escaped by meanes of their faith.

In giuing of which occasion, because it cannot be, but it tended to the hazard and perishing of manie that heard me, *I being brought to so myne errour*, do now acknowledge my great ouersight therein. And to auoyd all suspicion and doubt of my conceipt concerning these points, I do now in plaine and direct termes profess by these presents, that myne opinion is,

That how seuer there is no mortality, but by and from a Supernaturall cause, so yet, it is not without concurrence of naturall causes also, *for the most parte*. And that as the former is by fasting and prayer and such like spirituall meanes to be removed; so the latter may and ought to be auoyded by naturall courtes and meanes. And I clealie and expresse hold the plague to be infectious and that it is most expedient for the parties infected, to be seuered and shut vp (*they hauing things necessarye and conuenient provided for them*) expedient also for the found to forbear the companie of such as are infected; as also a lawfull and honest meane to escape the receauing of like contagion. That a faithfull Christian man, whither magistrate or minister, may in such tymes hide or withdrawe himself, as well corporeally as spiritually, and vse locall flighte to a more healthfull place (taking sufficient order for the discharge of his function) Besides, that neither all that escape at such tymes haue faith; nor that all that dy, want it. And lastlie, that it was *no aduised part* of myne to affirme, that those blue marks seen in any dead bodies (*If any such were seen*) were the prints of the Angels blowe: or that this is the manner of taking the plague, viz. that after the Angels blowe, our Corruption is raised vp ouer all our bodies, as muddie is in a poole by stirring of the water, for both which, I neither had nor can haue any good warrant.

II. Part of the Answer.

A Las Maister Deane, I could wish, that in compiling your Extractions from my booke, you had tendred your owne soule, but as I doe at the penning hereof. Where I burnt no holes,
you.

Dollar Andrews His

you haue painfullie trauailed to bore holes. Your hand (vnknow-
ing me or my cause) was first at the warrant of my commitment,
fully *eleuen* weekes before I was asked the question, Is it true that
we heare? and therefore in the second place, you haue trauailed to
make good your act with man, which neuer can be iustified with
God. Would you haue bene contented, that others should haue
pressed all speeches deliuered by som on your side, as; *This Church*
is the Church of S. Paul; and this day, is the day of S. Stephen, &c.
Michael is a created Angell, &c. Vnder the Law, every Sacrifice de-
liuered to the Priest a particular confession of Synne, and the equitie
continueth in the Gospell to our Priestes, &c. If such doctrines were
but reasonable pressed, would they not looke more towards Rome
then England? But I am otherwise dealt withall. For somtymes
my wordes are corrupted, somtymes cut of by the waste to the de-
stroying of their Sense: somtymes, som clause of your owne thrust
in as if it were myne; and somtymes Doctrine foisted in (by way of
enforming me better) which was neuer denied of me, but in deed
taught of me. Touching these briclike, and then I will descende to
an Examination of the Doctrine.

• A three-
shillings co-
pie.

• The Alpha-
bet letters
here doe re-
late to the
Alpha-bet
before in
Doct. Andr.
his II. part,

Passing by the pages as somtymes not rightly nombred in your
"three-shillings copie (for I haue not dared to alter anie thing of
that which the Registers man hath drawe) I com to the particulars.

(a) * The first place runneth thus in my Book: *The diuine Scrip-*
tures doe shewe not onelie that sinne is the prouoking cause (and spec-
iallie, sin vniuersall) but also do shewe that it is a stroke inflicted from
without, and that by the ministrie of an Angell, &c. Heerein I shewe
both the cause of that pestilence which the scriptures deliuer vnder
the word *Deber*, namely that it is sin: and secondlie, that the Execu-
tioner of that kynd of plague is the Angell. The first you skip o-
uer, that tendeth to the explication of the second, and vrge the se-
cond as a daungerous position. I pray you, what daunger or errour
is there in saying that the scriptures doe shewe that the Angell of
Ichonah did from without inflict this stroke? Do not the scriptures
teach that? If they do, & who knowes it not, then make your qua-
rel with the scriptures and not with me. They will prouoe you ra-
ther a daungerous collector.

(b) The second place runneth thus in my booke: *Not is it for*
other

other cause, that the holy-ghost telleth vs of Aaron and Dauid interceding by prayer in *Nomb. 16.* and *2. Sam. 24.* and not of any corporall flight or naturall courses. Here I haue layd downe the Hy-priest and the great King and Prophet their behauiours for remouing the pestilence. All that you leaue out. And yet in that you take, is there any yntueth or daunger? Do the scriptures not lead vs to an higher cause then *Galen* or any prophane Gentile could reach? And doe not the scriptures teach, both the stroke to be supernaturall, and the remedie also to be supernaturall? Thus you whip the Scriptures vpon my backe (as contayning dangerous assertions) as will anone appeare in the triall of my doctrine.

(c.d.) The third and fourth be well repeated, and will be cleared from being dangerous.

(c.f.g.) So will the fift, sixt and seauenth.

(h) The eight speech is in my booke thus; For "*walking in his way, that is, in the way God hath called him vnto, and leaning vpon his promise, what need is there of locall flight or cower?*" Thus I aske the question, that so I might bee informed of any that could and would: but you deliuer it *affirmatiuely*, because your studie was how to entangle. But to your collection anone; although meane time you had done better, to haue put downe my wordes in their owne kind.

Ps. 91. 4.

(i) The ninth place, in my booke is thus: *Though they haue not lacked faith for their eternall iustification & finall saluation, by vertue whereof their flesh resteth in hope of an happie resurrection, and their spirit is gone to God that gaue it; yet hath euery one perishing on the pestilence bene found not to apprehende this particular promise;* which a litle before I called the *temporarie mercy*. Now, you haue left out all the expository wordes, and heere doth so deliuer the last clause (as also afterwarde bringing me in to conclude, *that they which died, died for want of faith*) as the Reader can not conceaue, but that, I deny them to haue *sauiing faith* that dy of the pest. In this place (as will appeare) you haue laboured to bring a darknes vpon the face of *Gosben*, which cannot be.

(k) In the tenth place, I speak *definitely*, of some wicked: you *indefinitely*, as if I spake of all wicked escaping the pest.

(L) The eleuenth speech runneth thus in my booke: *It* (namelie the Lords mercy) *should teach Magistrates & minister with Dauid*

" Compared with another speech of M. Doct. alter.

to hyde by their charge, and to intreat mercy for the sheepe of his pasture, till the Angell put vp his viall of pestilence. You leaue out the authoritie of Dauids holy act, as if there were no warrant for my speech: and secondly, you conclude in my behoofe absolutelie, as if at no hande, " no magistrate might depart such a place; whereas I conclude from Gods mercies then largely extended, that such should stay and interceed by prayer: that is, for sence, that they should rather stay then flie, considering his mercies then mixed with iustice. But to the doctrine anone.

(m) The twelfth place as badlie collected and concluded; whereof after in the doctrines examinations: and that which is worse, you haue foisted in this parenthesis of your owne [*alleged in the booke set out by order from his Maiestie*] in which clause you but labour to set the Magistrates sword vniustlie against me. God lay not this blood-thirstines to your charge. For all these particulars you shall by and by haue me to returne in a faithfull and direct answer. For the full discussing whereof, as I must of necessitie somtymes (to satisfie rude obiections, vnworthie your eares) let my pen run at more libertie; so, in that I craue your iudicious susterance. Meane tyme I must acknowledge, that howsoeuer your Exceptions bee not right, yet one (I know not his name) had (the same day wherein you afterwards were appointed to deale in my busines) filled my Lo. Bish. handes (I thinke) with fuetymes moe exceptions against my saide poore Booke, not sparing anie page thereof (*ni male memini*) nor yet the dedicatorie Epistle. He with the poore man in the Ghospell saw men but as rees, and with "*Zebull*, he conceaued an armie to be but the shadowes of the mountaines. *Ebriosis omnia nutant*. Amongst other his learned extractions, this was one, namely, that *Clapham*, pag. 1. should maliciouslie and wickedlie affirme, That all such as pressed physick for the plague, were Atheistes. Whereas I wonder, how any but an Atheist durst attempt to fasten such a thing vpon me. As it may be, I vnderstand the grounds of Physicke better then he, so I cannot reuerence that studie (with me, next Diuinitie, and hath bene about 20. yeares) lesse then he; but it is possible, more then he. I desired then of my Lo. Bi. a copie thereof, with promise to answer it by Confutation or Recantation; whereto hee answered thus: *An, thou wouldst haue it to make another booke of, wouldst thou?*

" Iudg. 9.
36.

thou? *Thou shalt not.* In the end of the same Session, you were appointed as before, which doubtles was, for that my Lo. Bishop iudged the other but a foolish ridiculous worke: and I could with that yourselfe had dealt more plainly. But to the maine matter.

A great reason for the copie must yeelde 3. shillings, and the Answer 3. shillings, and the othe 6. pence, before the copie passed out of their hands.

That no particular be omitted, these *Heads* shalbe handled.

- | | | |
|--|---|--|
| <ol style="list-style-type: none"> 1. <i>The sorts of plague.</i> 2. <i>The Angels stroke.</i> 3. <i>His stroke mortall.</i> 4. <i>His stroke not infectious.</i> 5. <i>The cure thereof, prayer, &c.</i> 6. <i>That there is a naturall pest.</i> 7. <i>How that is infectious.</i> 8. <i>The cure thereof by Physicke.</i> 9. <i>That the two sorts of Pest be undistinct for externall notice, &c.</i> | } These 3. points Maister Doctor skipped ouer, that the Reader may iudge I taught them not. | <ol style="list-style-type: none"> 10. <i>That flight prements not the supernaturall stroke.</i> 11. <i>That flight from the second, may dannger the places fled to, &c.</i> 12. <i>Magistrate and Ministers flight, what to be thought of that.</i> 13. <i>That Faith is propounded for escape.</i> 14. <i>Such Faith is not properly miraculous, &c.</i> 15. <i>That the wicked may haue faith giue for obtrayninge Temporaries, &c.</i> |
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These points I aggresse to cleare, vpon occasion of the seconde part of Mai. Doctors *Protopopeia*, aforesaid: and the Father in heauen (for his deare Sonnes sake) assist me therein throughlie with his holy Spirit. Amen.

I. Head.

Touching the sortes of Plague.

P*LAGUE* and *Pestilence* are not Conuertibles: for though euery Pestilence be a plague, yet euery plague is not a pestilence. The reason is, because the word plague is of more large significati-
on. *Egypt* had ten plagues, not ten pestilences. Nor when we speak

Bi. Bilson in
his Survay.

• Walter
Cary in his
farewell to
Physick.

• Rog. Fen-
ton in his spi-
rit perfume,
part. 2.

• Paracels.
lib. 2 cap. 2.
De Pestis,
concludes
it so.

of pestilence, can we properly speake of more then two sortes, the first *supernaturall* beyond our Reasons pitche, the very amazement of Naturians: for (as Doctor Bilson well teacheth of *Feare Supernaturall*) there can be no cause concluded of such an act as is Supernaturall and mysticall. The other is *Naturall*, within the reach of our reason. This distinction, is said to have bene taught of Master Doctor him self in his Personage-church of S. Gyles without cripplegate. This distinction is taught plainly in a *short Discourse* (in forme of a Table) touching the causes and cures of the plague, written in Latin, and translated into English by R. B. Thus he there writeth: God in sending the plague, useth the ministrie of Nature and his Angels, whence it is, that there is a twofolde kinde of plague, the one *Naturall*, the other (to speake somewhat improperly) *Supernaturall*. That he takes the latter to be somewhat improperly so termed, it is, because we cannot speake of God and his Angels working, but we must speak improperly, and yet truly: for *impropriety & truth* are so farre from being contraries, as they very well stand together throughout the whole body of scriptures. Of this Supernaturall pest, one saith thus; * *In this case, the plague commeth (as it were) by the commandment of God.* But touching the other kinde which is *Naturall*, he giueth two grounds of it, Corruption of ayre, and corrupt humours in mannes body: making from thence two kinds of naturall pestes. Nor can any Scholer discourse of the pestilence, but, although he fall not vpon the *Termes*, yet hee must fall vpon the thing which administred the equity of the termes. *Naturall & Supernaturall*. What plague but the Supernaturall can bee meant by Mai. Feriton when he intimateth " *The cause thereof not to be Elementarie*, that is, not to be deriued either from *fyre, ayre, earth, or water*? What else meaneth Ma. Cupper vpon 2. Sam. 24. when hee saith, *This plague came not by any Carrier or Tranailer, or by any infected persons, &c. but it was sent suddainly from God*? And what is it else that causeth the learned Physitian *Fernelius* to cry out, *Hi sunt morbi quos sapie dixi causam occultam habere, &c.* When *Fernelius, Paracelsus*, and others by necessarie consequents bee driuen from the earth and ayre to seeke a cause (and an hid one) aloft in the heauens they know not where, for effecting the Capitall pest; they must then necessarily conclude that pest * *Supernaturall*: as we will

will easilie graunt another sort of pest to be inferiour and physicall. But Mai. Doctor him selfe doth afore admit the distinction in sense, when he concludes som strokes to be from God *with* concurrence of naturall causes, and som *without* them.

I I. Head.

Touching the Angels stroke.

THat it please God to vse the ministrie of his Angels for so smiting people, the text is euident in 2. Sam. 24. for there it is said that the Angell did so, and that Dauid sawe the Angell so smiting the people. The like is vnderstoode of the Lordes forme of proceeding with the first-borne of Egypt in Exod. 12. as also with the Assiriam armie in 2. King. 19. 35. *"It is cleare (saith one) that sinne being the true cause, the Angels are made ministring spirits to powre out the viols of Gods wrath on any people or Nation."* But a certaine Preacher being pressed at Table with a point touching the Infection, it is said, that for helping out a lame doctrine, he burst out into a flat deniall of any Angell beeing so employed in our dayes. Indeed, that is a ready course to teach any thing & proue nothing: for in what place of the new Testament hath God denied so to vse his Angell in the latter tymes? The 7. Angels in the Reuelation sent forth of God with Vials of plagues, will teach any man the contrarie. I maruaile not, though such a one wilbe a *Prescisian* till it com to the push of loosing liuing, but to auoyde that plague, wilbe readie then to tell another tale. God be praised for giuing to vs a King of better iudgement. He could speak thus in the Parlement house: *It did not sooner please God to lighten his hand and relent the violence of his denouncing ANGELES against the people of the Citie, but as soone did I resolue to call this Parliamēt, &c.* When he openly protests his royall faith for the Angells stroke. I once (vpon occasion) putting my Lo. Bishop in mynd of this speech, he replied thus: *By my faith, I thought as much that he would catch this:* *The B. othe,* and indeed it is worth the catching, or rather, a reuerent receauing. He that will denie the Angell of God in our tymes to be so employed, is not only against the Scriptures; but also against all Diuine

"The Table entitled, Lord be merciful to London."

Writers and Teachers. If his Assertion were true, then himself and all other our Preachers in pulpitt discourses of the plague, haue but wrested Textes and abused their hearers. But such a one may stand as a stock, when others shall flourish as Cedars in the court of our God. Let this Paragraphe then remayne vnmoueable, namely, that the Angell of God is vsed for inflicting the supernaturall pest, properly termed *Deber* in the old Testaments language. Whereto I may adde, that the print of an hand left vpon som Bodies (whereof Mai. Doctor makes an *IF*, it hath bene authorized in Ma. Hollands booke to the presse againe and againe, for a Report *not fabulosum* in his iudgement: and I may aduisedly say, that he was much vnadoised to carpe at that, which as it hath bene soberly testified of many of Gods people, so neither can haue any naturall cause shewen thereof, but in all probability referred to the ministrie of an Angell. Whereto I adde also, once againe; That I haue read of the Angell smiting, but that euer God made corruption his messenger, I read not.

III. Head.

The Angels stroke mortall.

That the Angels stroke in the owne kynde is mortall & deadly, it may appeare by the stories in Exod. 12. 2 Sam. 14. 2 King. 19. 35. where (in all probability) euery one died that was smitten. Nor otherwise can it be iudged of the six weaponed Angels their act (howsoeuer it may be mytically expounded) which are commaunded (euen in the bearinge of the Prophet) to goe out and destroy old and yong, &c. in Ezck. 9. *Theophrastus Paracelsus* discoursing of the Pest, doth affirme it to be Supernaturall as afore; & then exquireth the next cause in the Planeticall heauens (speciallly in the starres prophanelie termed *Mars* and *Saturnus*) assimilating the to a flint, from whence by the Lords stroke, a sparkle of fyre descendeth into man, as into Tynder, which setteth nature on flame to destruction. This Planeticall starte in Diuinity, is the Lords Angell, & his self a stroke from the heauens, that flames vnto natures ruine.

• Paracelsi
de peste cum
addit lib. 2.

• *Pestis ab ira Dei est. Hac quomodo est, tamdiu cum agro nihil no-*

quij habet, quoad sanitatem. That for the Chymist, and measured by Theologicall sense, to very good purpose, Further, One whose booke hath ofte of my Lord Bi. bene cast in my teeth as crosseing my iudgement, he writinge of the Plague and Leprosie by way of comparison, saith:† *The plague is more dangerously contagious being mortall, then the Leprosie which is not mortall.* I will not vrge how physycallie he here speaketh of plague and Leprosie. Mai. Holland hauinge taught that the learned cannot fynd this pest to arise of anie elementall quality in nature, he therefore concludeth it to be a mixt malady (that is, both supernaturall and naturall: for saith he, if there were no naturall cause, then these whome the plague hath infected, cannot doubtes somuch as be eased, much lesse healed by naturall remedy. So that it followeth hereupon, that no pest Supernaturall is in the kynd curable by any naturall meanes: but that which is effected by the Angell is Supernaturall as afore: therefore that of the Angell incurable by naturall meanes. He that will holde with the former, that the plague is *Deadly*, must of necessitie thus cleave vnto spirituall remedies and despaire of these which be naturall; or else expect no remedy for temporary life at all. And he that with the latter will holde, that one and the same malady is mixt (that is, is supernaturall and naturall) must of necessitie conclude, that for curing that one malady, there must concurre both physick spirituall and naturall (the naturall for the naturall cause, and the spirituall for the supernaturall cause) or else there can bee no curation without a miracle. So men entangle themselves, that will write of cases vnstudied. To auoide these extreames, the safest course I see, is, to hold that the Lethall kynd of pest, is that particular stroke of the Angell, against which there is no naturall remedy. In respect of which deadlynnes it is, that Dauid in Psal. 91. 7. introduceth the Angell killing a thousand on his one hand, and ten thousand on the other. Such consideration caused the Learned *Mollerus*, not only to conceaue the Angells strokes deadlines to be vnderstood vnder the Epithets of Lyon, Aspe, Dragen (as haue also som of our owne Preachers from him) but also to conclude thus: *Non enim est aduersus hoc malū presentius aut efficacius remedium, quam quod hic proponitur. Quid enim humana presidia aut medicamina possint hisce annis, non sine multorum gemitu & dolore experiri*

† In Bando. pag. 1.

Moller. in
p. 91. 6.
Paracelsus
resembleth

periti

pestilence for
poison to an
Aspe: & for
being borne
without a
mother, to
the Basilisk.
*Nascitur Basiliskus
ex vitello
in patris.*

persuamus: There is not (*saieth he*) a more present and efficacious remedy against this euell, then which in this Psalm 91. is propounded. For what humaine helps and medecins haue bene able to effect in these tymes, we haue experienced with the sighing and grievance of many. So far *he*, with approbation of *Beza*, and who not? If the good man after long experienced courses against the Angels strokes—deadlines, haue thus concluded, that the medicine is to be found in this Psalm 91. as a Soule wold not be found to com home by weeping-crosse (& so a Clerk-frend of myne in litle S. Peters nere Pauls wharfe, not long before his death did seriouslie affirme vnto me) then Clapham must neuer recant the assertion, that *the Angels stroke is absolutely mortall*: that is, in it owne kynd, deadly. So that the Recouery of such a one, must be miraculous as was that of *Hezekiah*: though that which is impossible with man, is possible with God.

IIII. Head.

The Angels stroke is not infectious.

IT is against the order of *Scholes & Courts* for a man to be put to the prooffe of the *Negative*. And secondly, it is against the lawe of Diuinity for a Preacher to be tyed to dispute of *naturall infection*. In which respect, Mai. *Beza* verie wisely in his argument vpon Psalm 91. doth desire *Diuines* not to take in hand that *disputation* (which ought to be sent to the Schooles of *Physitians*) whether the pestilence be contagious or no? But rather to beat into the mynds of men, the doctrine which is so necessarie and godly; set forth in this Psalm 91. And indeed, it is the Diuines office to teach *Entitatem à Deo*, & the Physitians to teach *Entitatem à Natura*. In the first Edition of my said traduced Epistle, I had not medled with *Infection*: but after I was in prison and vnderstood that it was to be reprinted, I sent a fewe notes to be added a part by themselves; wherein (for som necessarie respect) I deliuered this assertion, *The Angels stroke is not infectious &c.* If I had saide, *The plague is not infectious*, then doubles the Assertion had bene dangerous. But as I taught that the Angels stroke was not infectious, so in the same place I taught (whereof after

after to the shame of slanderers) that the stroke of naturall corruption was infectious. But to the clearing of the present Paragraphe. Infection is *proper* or *improper*. Infection improper is such a taynt or gust of corruption as is *noysome* onely to nature; but infection properly vnderstood, * is such an euill in one, as begets the very same and as *dangerous* effect in the infected, as resided in the infectour. Euery Contagious thing is noysome, but euery noysome thing is not contagious or infectious. The proper sense of infection is here, therefore to be pressed. Then thus. All infectio falleth within the compasse of naturall causes: But the Angels stroke (as afore) falleth not within the compasse of naturall causes, therefore the Angels stroke not infectious. Till this one Argument bee answered, I might so stay further discourse. But yet a litle more. Look how the Angell acted in Exod. 12. 1. Sam. 24. 2. King. 19. Act. 5. &c. so the Angell acteth in our time: but in all the Recordes of Scripture it is only probable, that the Angell acted death on persons particularlie, without setting one to infect another vnto death: therefore so the Angell acteth in our tyme. Ma. Doctor before hath taught me to say, that howsoeuer there is no morallity but by & fro a supernatural cause, so yet it is not without concurrence of naturall causes for the most part. I graunt that for the most part it is so, but not *alwayes* himself so graunteth. Now seeing there is an exemption fro the General rule, let one Speciall be the stroke of the Angel aforesaid: for I find not any one in the scriptures more propable, nor to my remembrance any so probable. If the Angell smiting one, that partie smittē should naturally so smite another, then *Ananias & Saphira* might haue infected som other vnto death. Thē the Prince *Pelatiab* (that mock-prophet) had daungered the Prophet and al Ierusalem. Then Dauid had not needed to see the Angell smite moe but onely one. Then the Angell in *Egypt* needed not to haue gone from house to house (as in Dauids tyme from *Dan* to *Beersheba*) but haue smitten som few houses, and haue left them to infect the other. As the Angels pest in Psal. 91. is (in the iudgement of many learned) represented by the Lyon, Aspe and Dragon for the deadlynnes thereof; so, well may it be also, for that as the Lyons mortall blowe, or Aspe and Dragons poyson immitted into man, doth not ron out of that man so smitten and poisoned to death, to the infecting of another in like

* See Doct.
Lodge his
b. of the pest
ch. 1. or my
Quest. and
Answers,
Chap. 3.

Ezek. 11. 14
&c. 13.

or the same sort: euen such also the stroke of the Angell, killing the particulars smitten of him, but not in such sort infecting another. Let me heare now what Aduersary can say asmuch for the *Affirmative* (namely that the Angels stroke is infectious) as I haue saide for the *Negative*, namely, that the Angels stroke is not infectious; and then he shall heare more from me.

V. Head.

The cure of the Supernat. peste, is prayer, &c.

All reason vrgeth, that a remedie must be of like nature with the maladic. As naturall weakneses must be cured with naturall meanes, so supernaturall diseases with spirituall or supernaturall remedies. For as the Bodies thirst cannot properlie be quenched with the spirituall exercises of prayer, preaching, &c. so, neither can the Soules necessitie be properly supplied with fish, flesh or the like. *Simile, simile sibi quaris.* The meanes whereby God was well pleased for his Angels passing by the Israelites houses vnsmitten, was their Faith testified in their religious celebration of the Pasouer, the way wherein they then were appointed to walke; euen as the prophanation of the Sacrament was vnto the Corinthians a cause why som were sick, and others false a sleepe, the sleep of all flesh. The meanes whereby the Lord was well appeased in the wilderness with Israel to the staying of the plague, was *Aarons* humiliation in faithful prayer. The meanes whereby Dauid obtayned of the Lord, that the Angell should put vp his sword from killing, was his sacrificing to the Lord, in the said earnestnes of his Spirit. "Salomon, dedicating the Temple (a Figure, first of the one Church her mysticall vnion; and secondly, of euery faithfull soule becoming a Temple to the Ho. Ghost) it is his Institution by diuine Prophecie, that *When a Pestilence should be in the Land, and any one of the people should knowe the plague in his owne heart, and stretch forth his hands in the same house* (that is to vs, † in the mysticall vnitie aforesaide: but we are in all distraction, and therefore no matuaile though we pray and goe without) *that then he in heauen, in his dwelling place would heare and be mercifull, and do to every man accordinge to his wayes, &c.* By all which appeareth, that the proper meanes of removing

1. King. 8.

† Ille orat in
Templo Dei
qui orat in
pace Eccle-
siae. in vni-
tate corpo-
ris Christi.
Aug. in psal.
130.

is,
of
de
mo
bo
nan
sup

ving the Supernaturall pestilence DEBER, is prayer in humilitie & vnitie of spirit, which is the peculiar sanctifier of all other spirituall dueties. What is else that our Church and euery Church intendeth, when they appoint publique fasting & prayer for remouing of the pestilence? What else meaneth our Common seruice booke to vrge all to pray thus: *From the Pestilence good Lord deliuer vs?* Nor was it vpon other ground, that one in a printed Table (erected in many houses) teacheth people to pray thus: *O then let shine Angell stay his hande as he did at thy mercifull appointment, when Dauid offending thee, sawe the sword ouer Ierusalem. Let the doores of our heartes be sprinkled with the blood of that immaculate Lambe Christ Iesuw, that the Slayer may passe by vs, as he did when the first borne in Egypt were smitten with the pestilence.* Thus Scriptures and Churches teach the point, and yet Ma. Doctore taxeth it for a daungerous assertion, namely to say, *That the Holy Ghost telles vs of Aaron and Dauid interceeding by prayer in Numb. 16. and 2. Sam. 24. and not of any Corporall flight or naturall courses.* Can he finde in these places anie corporall flight or naturall courses practised and preuayling against the Pestilence Deber? If not, then why would he haue ne to recant it? Must I recant the Scriptures? Pitie but such Diuines should be Iustices. Recant Scripture? My Lo. Bi. and hee shall first pleasure the Romanist with drinking my blood.

Aaron ran into y^e midst of them: not from them, Numb. 16. 47. They will imitate Aaron in some things: but not in that.

V I. Head.

There is a naturall Peste.

IT hath bene aunciently & much disputed, *Whither by the vrine iudgement can be giuen of the pestilence?* *Plurimi negant*, the most deny it saith the very learned *Reusnerus*: and their reason is, *Cum illa sint similes Sanis*, for that their vrines are like to those of sound and healthfull persons. But himselfe afterwarde concludeth, that iudgement thereby may be giuen. Not to giue vnto him more affirming, then vnto them denying, I think I may protest that both sides speake well, if so they will respect the first distinction, namely, that som pestilence is Naturall, and som Supernaturall: the supernaturall stroke hardly (if at all) to minister the meanes of iud-

" Alledged
by Ma. Hol-
land in his
" 37.

gement by vrisne, because such a one hath a Supernaturall power working vpon nature, beyond the regular Crisis of nature: and the Naturall stroke fit inough to minister a reasonable ground of iudgment, because it worketh palpably and regularly vpon nature. But against the being of a Naturall pestilence, an exception may seeme to arise from *Fernelius*, sith thus he writes: "The putrification of the ayre which ariseth from vncleane streetes, &c. it may cause some of the common and ordinary diseases among the people, but this alone can neuer breed the pestilence [*Ad pestilentiam interdum confert & incrementum addit, at illam non excitare potest, sed causa altioris hoc opus est*] this giueth greater strength to the pestilence & increaseth it, but cannot beget it; for that is the worke of an higher cause: (or as Ma. Holland termes it) of some higher power. Wherein he plainly teacheth, that the pestilence is not begotten by corruption of ayre so much talked of (for such diseases he calleth but *Epidimique*, or vulgate) but that the pest hath some higher (and as before he spoke, som more secret) cause thereof. Who will easily oppose to a Christian Physician so generally receyued with honest applause? And if we receaue him, how shall we doe to satisfie many other learned Physitians, who haue determined that some pestilence groweth from the corruption of ayre? That which causeth *Fernelius* and others with him to hold, that the Pestilence hath no euidence to spring from Naturall corruption, is, for that no certaine naturall meanes or medicine can be found, any thing fitting the pestilence. * *Thucydides* speaking of an huge pestilence amongst the Athenians & about *Lemnos* with other places, he testifieth that the Physicians fell before it; that no Physick (*nec alia vlla hominum ars*) nor any other art of men could preuaile with it. Yea, *sine pro mutuo se invicem non adirent, sine adirent, destituti peribant*, whither for feare they kept apart, or came together, all came to one, they perished. *Euagrius Scholasticus* recordeth a pestilence (about eleauen hundred yeares since) that generally infected the whole worlde, which continued the space of 52. yeres. He addeth, that it was mixt with many other maladies; that whomsoever it tooke, it dispatched them, within 2. or 3. dayes at furthest, but in such sort and of so perfect remembrance, as if they had not bene sicke at all. Such forme of the pestes triumphing over all sortes of people indifferently, it hath

* *Thucydides*.
hist lib. 2.

Euagrius. hist.
lib. 4. ca. 28.

hath caused som therefore to conclude but one kynde of pestilence and that supernaturall, howsoever affected with varietie of Symptoms.

Others againe, perceiving that naturall medecine prevaileth with som in the Pest-time, who seemed to bee smit with the same disease, have therefore concluded, that som Pest is Naturall or deriued plainlie from corruption of ayre and the like. To reconcile which two sides, I see no better way, then that they admit the former distinctio, namely, that som pest is Naturall, som Supernaturall, and that both of these sorts in such visitations concur together; the cause of the one *Latens*, of the other *patens*: the one in nature Curable, the other not; howsoever it may be that the Naturall being but a Pedisequist to the Supernaturall, it be so termed *Pestilence*, but improperly: specially, if it com to be compared with the Divine "*Deber*" turned of the Septuagint in Greeke, not by the naturall terme *Leimos*, but by the spirituall termes of *Logos* and *Pragmay* as elsewhere I have vrged.

"whereof
largely in
my book of
Quest and
Ans chap. 3.

But itay, hath Clapham before this taught any other sort of plague saving that of the Angels stroke so pressed of Mai. Doct. before: Yes forsooth, as may appeare in both my former bookes: for where Mai. Doctor pulled vp the first alone, he might have pulled vp the second also. But he, to make the hard forme of proceeding to seeme good, doth cul out every clause that speaketh of the supernaturall plague, and of purpose skippeth over the other; that so his Reader might fallie think, that Clapham denied the *being* of any naturall plague; and so consequently to gainsay all naturall safeguarde: But thereof more plainly in the two next chapters.

VII. Head.

The Naturall Pest infectious.

IN the fourth Chapter above, I have put downe the different sense of *Infection*, whereof the proper meaning is this: that such a person is said to infect naturallie, as who by touch or gust conuayeth the same euil into another, working the same effect. The word contagious (of *Contingo*, to touch-together) is likewise vsed. Now, it

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Ruagr. in
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dict.

being granted, that *Prurigo, pustula quadā, Variola, Gallicus mor-
bus*, and other well knowne maladies, be in their kind more or lesse
infectious; what should let, that the same may not be affirmed of the
Naturall pest, whose corruption (in all probabilitie) must equalize
the former; specially if it be remembred, how living Birds sometimes
applide to such, doe become poysoned to death. *Enagrus* (the no-
ble-man scholer of Antioche) in the report of the aboue-said pesti-
lence, doth affirme, that *some gott the sicknes by lying together; some
other only by touching and frequenting the infected houses*. And after
again he saith, that *Others which kept companie with the sicke, and
touched not only the sicke but the dead also, were not sicke at all*. The
same Accidents, a number of vs can witnesse. How then (will some
say) can you conclude it infectious? Yes, in his owne nature infec-
tious, as be the aforesaid diseases, howsoever bridled of God som-
tymes from infecting, as also be the aforesaid naturall maladies.
Fire is in his owne nature burning, and the Lyons denouring; how-
soever the first burnt not *Hananiah, Azariah, and Mishal*; nor the
second deuoured *Daniel*. Thou wilt reply, then Miracles are com-
mon amongst vs in such escapes from infection, and a number now
teach, that all Miracles are ceased. I answer, many were miraculou-
sly deliuered last pest-tyme (euen in the midst of strongest conta-
gion) amongst the which I and my whole familie and retinue (to
Gods praise) may be nombred. So God saw it good, howsoever my
Lo. Bishop said it had bene good I had dyed in the tyme of pestilence.
Further, such as denie miracles doe teach miracles; for none more
cry out, infection, infection, contagion, contagion; & yet they know
and somtymes do teach, That many haue bene deliuered (euen out
of the Lyons mouth, out of the seauen-fold fire fornice) although
day by day, and night by night, they liued and lodged betweene the
iawes of infectious soares, carbuncles, blew-meazels. Such there-
fore stablishing doctrine with one blast, doe puffe it away with an-
other. But of Miracles in another place.

But did Clapham heretofore teach, that the naturall plague was
infectious? yea forsooth. But Ma. Deane deliuereth so his Collecti-
ons, as if Clapham had denied not only that there was a naturall
plague, but also, that there should be in the pest any infectio. True,
but the same pages that lent him this *The Angels stroke is not infe-*
cti-

mons, did offer vnto him this also: *The Naturall stroke is infectious.* There in pag. 6. I conclude thus; *the first (kynd) is not infectious, --- the second is infectious somtymes more or lesse. --- the first absolutely deadly, as Hezekiah was tolde; and therefore such regaining health and life, haue new dayes added, as Hezekiah had yeares. The second is not absolutely deadly, because but naturall in the forme of derinall, as it befallerh in other corrupt cases.* So farre there. But Ma. Doct. played with my booke, as the King reports of one that from scripture would maintaine Atheisme, alleadging from the 14. Psalme that clause [*There is no God*] leauing out the Antecedent; *The foole said (it) in his heart.* By such a rule, a man may make anie thing of the blessed Bible, much more of Ma. Doctors sermons. I haue a sort of his Lectures hy me, hee would be forie I should so deale with him. *O tempora, o mores.* Let the King and our Church iudge whither of vs haue rather deserued imprisonment. But the next Head will make a further discouerie of his forme of Articling.

VIII. Head.

The cure of the Naturall pest is by medicine.

AS before, the spirituall stroke had his spirituall salue; so, the naturall malady must haue his naturall medicine. *Similium similis applicatio.* Hereupon it was, that no sooner the Deadlines of Hezekiahs sicknes was remoued miraculousslie of the Lord (for according to that of the Psalmist, *he sent out his word and healed him, yea he deliuered him from his graue*) for the Lord cureth *Deber* with *Dabar* the spirituall *Loimos* with *Logos*) but immediately therupon a lumpe of dry figgs [though also to sacramentall vse] were applied to his *Shechinor* naturall soates. But Ma. Doct. carieth away the matter, as if Claphams Epistle touching the pestilence, were so farre from perswading anie to the vse of naturall helps, as rather it sholud gainsay the. Mary blame him not, for he & som others hauing borne many of place in hand, as it seemeth that Clapham in the City taught that the plague was not infectious, that it was absolutely deadly, that natural meanes would nothing auayle (and I am perswaded, that if his Maiestie had not bene so informed,

I could

Psal. 107.
Qui lethali-
ter decubie-
mortuus est,
etiam si vi-
uat. Paracel.
de peste, &c.

Doctor Andrews His

I could not haue bene thus long imprisined) it therefore stood him vpon (if he respected praise with men rather then with God) to skip ouer that which cleared me from such imputations. Otherwise, his highnes might haue bene brought to thinke, that all is not Gospell which som talketh. But to the point.

In the eight page of the said traduced Epistle, hauing vrged the example of Hezekiah much like as afore, I adde there this longe speach.

Epist. touch-
ing the
pest. Sect. 3.

We are not to neglect such naturall meanes as reason and experience haue found out to auayle against naturall infirmite [*Deo non obstante*] the Lord not crolling nature. Otherwise, we shalbe found teawpters of God leauing our way, rather then faithfull keepers of our way. Reason of vsing naturall meanes (where God barres them not vp) is this: whither the ayre be infected without vs, there neuer wanteth infection within vs, which is ready to take an head against our heart, if the Lord do not bridle it. As God smiting vs with other maladies (*threatned in the lawe, sowell as the pestilence) doth not only say, *Let it be*, whereupon the maladic growes, but also harke that his word working vpon preiacent corruption effected by our syn; so he looketh that his word be satisfied by humbling our selues in prayer and fasting, and that *Naturall corruption* haue the powre prevented or destroyed by natural meanes, he affording them. To say, I shall lyue so long as God hath appointed though I neuer vse physick, it is as good as this, I shall lyue so long as God hath appointed though I neuer eat nor dincke. As meat and drinke is for the hungrie so is physick, for the diseased. For to the necessity of natural physick our Sauior alludeth, whe as for establishing his spirituall physick, he saith, *They that are sick need the physitian*, Luk. 5. 31. God hath created the word, prayer and fasting for repelling and killing sinne, the materiall cause of Gods anger; and he hath created physicall creatures for preuenting and curing naturall corruption the materiall cause of our malady & naturall sicknes. So, both the good creatures of God and both to be vsed to his glory: the first for helping and healing our soule; the second for helping and healing the body. God somtymes blesteth the first without the second, to shewe that he is not tyed to meanes; and somtymes blesteth the second without the first, to shewe that we ought not neglect the

meanes

meanes. But as we haue sinfull soules and corrupted bodies, so, we should vse both for benefiting both. *So much in the third section of my Epistle according to the first Edition: and in the second Edition is more urged to the same purpose apart from this; and Mai. Doctor gathereth his collections from the second Edition.* If herein I haue not deliuered asmuch truth for furthering honest meanes against the naturall contagion as Mat. Deane did, while he was vpon any of his Benefices before his flight from them; and much more then he did after he left som of his flockes to anie hireling that would com and read a litle seruice to small purpose, then let the King and our Church censure me right sharplie. Hee and others haue made people (yea, Princes of the people) to beleue, first, that Clapham taught the plague not to be infectious: secondlie, that the plague was absolutelie deadly; thirdly, that there was no naturall remedie against the plague (thus wilfully confounding what I plainly distinguished) together with other fooleries hereafter to be touched. If the Doctor haue thus abused my poore Epistle *spread before his eyes in print*, what marvaile is it though (som idle or preiudiciall Hearers) should goe abroad & abuse the Lords people with such sensles fopperies? If I haue failed in this doctrine but of meer ignorance, let me beare my iniquitie so, as neuer hereafter I may exercise any Church-function. But if others haue not only plagued me with long consuming imprisonment for doing that good whereto themselves had no heart; but also, haue wilfully against my known innocencie, gone about to peruert King, Prince, & people, then let them know, that their desertes are put into the Ballance, & that without timely repentance, God will publikely reprove them.

I X. Head.

The two sortes of Pestilence be vndistinct according to externall notice, &c.

As the sacred Scriptures afore haue pointed out plainly vnto vs a supernaturall plague; and naturall experience induceth reason of a naturall plague: so, this hath bene the mayne cause of scruple and confusion of discourse in many, that followinge the

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concept of meere Heathen Philosophers, they did conclude of one forme called *Loimos* in meere proprietie, and *Epidemia* in respect of popular spreading; which som of them tooke to growe specially from *Limos* famine; som others of Corruption of ayre, constellations, &c. but not one of them able once to reach vnto that which Moses teacheth; and the Prophets in narration doe expounde. The *Septuaginta* (that is, the 70. Iewish Rabbins, by Ptolemie Philadelph King of Egypt appointed to turne their Hebrue law into the Greeks language, then the monarchicall and common tongue) they secretlie twite the vncircumcised in many points of their Trallation, and amongst other things in this, by turning *Deber* by *Logos*; *Deber* signifying the *pestilence to death*, and the Greek word *Logos* signifying the word (which in the Hebrue is properly vnderstood in *Dabar* not *Deber*) for that in all probabilitie, they held the "cōmaunding word of the Almighty, to be the cause of that pestilēce *Deber*, without any respect of inferiour naturall causes, and acted on mankind by his Angell (not by *Mars* or *Saturnus*) according to that they had learned in the sacred scriptures; howsoever not denying the naturall euill accompanying the same.

* The commaunding word.

As the Supernaturall plague must be held from scripture for vnfallible; and the Naturall plague must be held by physicall reason: so the question is, how these two shall not only in sense be distinguished, but also, by euident externall markes notified; so that one may know, which is this and which that? I answer, (as * elsewhere I haue) that to my externall sense it appeareth not how to seuer the; for people are ordinarily killed with the first, and somtymes also by the second: for no small disease, but by accident it may bring death. As * *Hazael* K. of Aram his sicknes (whereof the Prophet had said, *He may recover*) it became mortall, by reason of Bēhadad his preading of a cold wet cloth vpon his face. To turne the text there, *hee shall recover*, must either be a flat corruption of the Text, or at least (which I dare not admit, seeing the Prophets bodnes and playnesse is there euident) a making of *Elisha* a wilfull direct lyer. Further, Common appearing Symptomes or Accidents falling often alike to the incurable and cured, &c. I know not how to giue an externall formed difference for denoting this from that, more then Daniel in Chap. 7. knew how to resemble his fourth monstrous deuouring Beast.

* In my b of
Quest. and
answ.

* 1 King. 8.
ahajah richjah
turned of
Tremellius
thus; omni-
no reuales-
eere posses.

Beast. God then for our sinnes sake (or otherwise) hauing kept from our ey the speciall or formall outward difference, it behoueth vs in such tymes of Pestilentiall visitation, to vse both sortes of physicke, the spirituall in respect of the Supernaturall euill, and the naturall in respect of the physical euill: that so in neglecting neither, a good conscience may be kept in both. For such an Epidimique visitation is as a *Chaos* of many concurring euils, whereof the Supernaturall is as "*Primum Mobile*, or as the Spirit that moueth vpon the face of such waters and afflictions, all the rest receauing vigour and spirit from it. *Ex Christo duplex medicina emanat, Herba & verba*, (*Paracels. lib. 2. cum addition. de peste, tract. 3.*) out of Christ floweth two sortes of medicine, *Herbe*, and the *Word*: both these would be vsed where both sortes of diseases are ioyned together.

"The 8.th
Manner of the
Spheres.

But herewithall, let me not forget to admonish all of one notable euill committed generally at such tymes of Visitation. It befallerh som, that vpon their breiſt, wreſts, and ſom tymes further, they are marked with ſad blewish ſpottes commonly termed *Gods-tokens*, wherevpon the By-ſtanders leaue of all medicine and naturall Cordials, and commit the partie ſo marked vnto deaths farwell, to the aſtoniſhment and heart-breaking of the Lords poore patient, to the vntymelic killing of thouſands. A friend of myne was ſo marked in the iudgement of diuerſe Suruayers, hauing withall concurring gricuous and dead-like ſymptomes. The patient not in caſe to bee conferred with, ſom with-drewe to feruent prayer. The ſymptomes ſtraight abated, and naturall cordials were alſo adminiſtred. The Partie ſo regained health, and (to the praiſe of God) is now liuing in all good caſe as afore. Let others hereby learne to feare, how they deprive ſuch marked ones of either ſpirituall or naturall medicine, as they would not be arraigned for wilfull murder, at the barre of Gods iudgement-ſeat. Do thou thy ductie, and leaue God to do his will: and ſo, whither the party liue or dye, thou ſhalt haue peace of Conſcience with God and man. For any ſuch as are guiltie of ſuch euill already committed (for what is it, but as if I ſeeing my neighbour beginne to fall, I vp with my fiſt and knockes him downe) let ſuch repent their ignorance and bad fruit thereof, with a full reſolution neuer againe to do the like.

X. Head.

Flight prevents not the Supernaturall Stroke.

"The Angels cōmiffion.

Monie-prieft.

"Ma. Io. Pit in his Booke called The wail of a poore wiſher. printed An. 1582.

AS the Lord is of long-fuffring and of much kindnes, awayting the timely Repentance of a ſinner; ſo, when he ſeeeth that nothing will ſerue but the whip, he ariſeth and laſteth more or leſſe, in one forme or another, according to his regular pleaſure. But when that will not ſerue to bring his people within ſome compaſſe, he then (as kindled with indignation) doth commaund ſome of his Angels to go out and ſmite to death; whoſe Angels otherwiſe (we walking in our way) are appointed to miniſter for our welfare. Now, the Angell hauing receaued ſuch "commiſſion, he (as with winges) flies from houſe to houſe in and through Ægypt, & ſmites dead the appointed firſt-borne of man and beaſt. Not one is ſpared, whoſe name is comprized in his Catalogue. Through Iſrael the Angell flieth from *Dan* to *Beerzeba*, from coaſt to coaſt, not ſparing one of them which were deputed to death. When he comes into the Lords preſence, he returnes neuer a *Non inuentus eſt*. And hauing commiſſion for Ieruſalem, he there holds vp his ſworde ready to giue the deadly blowe, till the Lord of that Commiſſion (Iehouah him ſelfe) ſtood out and ſaid; *It is ſufficient, hold now thine hande*. Doth not all this clearly teach, that there is no locall flight fro the Angell, howſoeuer there may be flight from mans ſword? If Balaam the Monie-prieſt will not ſee this, then the Aſſe he rideth & girdeth will giue him ſuch a rub, as happilie may awake him. "A Miniſter of our owne, in a booke printed 22. yeares ſince, writes thus: *Sith from the Lord the peſt commeth, and by his Angell is brought & laid on vs for our ſinnes, Whither ſhall we moſt ſinfull men flee? Where is it that the Lord ſhall not finde vs out? For if we goe into heauen (ſaith Dauid) thou art there: if I take the winges of the morning and flee into the uttermoſt part of the earth, thine handes and thine armes ſhall finde me out. The ſith it is ſo, why do we flee? becauſe we will ſhewe our ſelues to be Adams true children: for Adam, when hee had tranſgreſſed the commaundement of the Lord, fled from the preſence of the Lord, but he could not ſo eſcape. Thus ſpoke he without controllement,*

ment, but so may not I. Afterwardes he introduceth the Allegations which som vsed for their flight, as *Proverb. 14. 16.* (all one with *Proverb. 22. 3.* which Ma. Doctor will needs that I falslie interpret) then he brings in their allegation from these that fled from *Corah*, *Lot's* flight, from *Sodome*, and the Apostles flight in persecution from city to city, to all which he answereth thus. *You are your mother Lues owne children; for shee falsified the Lords owne Word, and so doe you. You make that Generall which is particular; that common which is only peculiar, &c.* — To that which is said of Salomon (*A wise man feareth and departeth from* euill*) it is not of the Sicknes and plague he speaketh of (as you would apply it) but of Wickednes; rebellion & disobedience: from thence he departeth, because hee knowes the wrath of God is due for such sinnes, as by your owne examples by you alleadged, is to be proued. Thus Ma. Pitt could teach that with liking and approbation, for the which Clapham must be put into the pitt; and without recantation of such an euident trueth, out of pitt hee must not com, if som may haue their mindes. When such euident trueth is so grosslie persecuted of Ministers, what kinde of doctrine are such like to teach? Well, I haue proued the Negatiue (though the order of Schooles doe not vrge it) let others contrary-minded proue the Affirmatiue when they can, namely, that by locall flight the Angels stroke can be auoyded. *Ad Calendas Gracas*, At neuer-was.

He that walketh vp-rightly, walketh boldly: but hee that perverteth his wayes, shall bee knowne, *Prooue. 10. 9*

* The word *Rage* or *Rage* is properly to bee turned *Euill*; not *plague*: much lesse *pestilence*.

* In my Epistle & pag. 17.

For the pollutions in * *Leuit. 11. and 12. and 13. and 14. and 15.* chapters, I was and still am bolde to say, * *that they were bodily uncleanneses and maladies, for which the people vnder the Lawe of Moses, were to be seuered from the church more or lesse, and yet now no commandment to vs.* So indeed I haue written, and thereof in the same place I haue rendred vngainsayable reasons. For this my iudgement of the Ceremonie and of the former place in the *Prouerbes*, Ma. Doctor bringeth me in (as vpon a stage) with a Retraction of sundry things abouesaid, but especially of these two (*proverb. 22. 3. and Leuit. 13.*) as points very perilous. And this of the *Leuiticall* ceremonie, (somuch the more perilous, as it seemeth to be against somwhat deliuered in a booke sett out by order from his Maiestie touching the Wednesdayes fast. Whereto I answer; seeing my Booke was published before that (as the Court hath vnder my

hand and othe, and from Pauls Churchyard (or otherwise) I could neuer heare to the contrarie) it must needes followe, that my booke could not be writ in contempt of theirs so authoris'd. Secondly, though his Maiestie appointed the Bishop to publish some holy & necessarie Order for the present, by vertue whereof this was so done, yet it followeth not that his Maiestie approued euery particular in the Booke, who happily had not before perused it. Thirdly, Diuines should not presse a Diuine with the sword instead of the word (though the Pope and his did so in Qu. Maryes dayes) but haue suffred their doctrine and myne to haue com vnder diuine triall; seeing our Church holdeth that an Episcopall or Commissionarie Church may erre. But the best is, I neuer had one argument frō them in all this my triall; and yet Ma. Doctor would haue me to com in and say, *I am brought now to see myne errour* (Sed per quem? Per quos modos?) but I know not by whom, nor how. Fourthlie, who dare say that the Ceremonies of Leuit. 13. & 14. touching the Leprosie, are a commaundement for our practise? *Hec, vos!* I will neuer beleue that any one Scholer will. Search all Fathers, Read all Moderne Writers; except we will goe practise a doctrine of New-learning (flat Iudaisme) to the burning of many garments, and pulling downe of so many houses, as none in their wittes will consent to. If Ma. Doctor thinke it to be a commaundment still abyding, why did he fly from his seuerall flockes, and not rather tary by them, and looke into their houses whither their walles, persons and garments were infected and infectious? for so that ceremony tyed the priest. That place then, makes rather against Ma. Doct. then with him; & either with me, or nothing against me. Fifthly, I haue cōpared their booke and myne together, and for myne heart I can finde no opposition betweene that and myne (*nam diuersa non sunt opposita*) and therefore that Allegation serues to no other purpose then to whett the King against me. God deale more kindly with them.

But to leaue Ma. Doctor to wiser thoughts; I would for further instruction-sake desire to know of others learned and Godly; first, whither there hath bene that forme of leprosie since the abolishment of the ceremoniall lawe? secondly, whither that Leprosie can from the text be surely collected to be infectious, together with their reasons? Touching the first, I am induc'd the rather to make some

They can
finde Cere-
monies, to
defend go-
ing out of
the host, but
not going
into the
midd of it:
as Aron did,
Numb. 16.
47.

Question.

que-

question, for that (as Doct. Babington, now Bi. of Worcester affirmeth) *Learned men are of opinion, that after some speciall and peculiar manner unknowne this day to vs, the Jewes were troubled and afflicted with this disease.* And afterwarde speaking of the Leprosie of the garment, the Bi. saith: *Which kinde of contagion and infection (namely, of the garment) the Lord in his infinite mercy hath made vs ignorant of.* And as for Paracelsus, well acquainted with the Leprie of our tymes, I cannot perceave by his description thereof, that it should be one with the other; much more not one with it, when as this is naturally curable, but the other in all probabilitie was not so. Touching the second point, namely, whether infectious? some thinke yea, because of their being put out, their lippes couered, &c. some others thinke that these things rather argued the lothsomnes of the disease, it being also a spreader in the same wall, garment & person, rather then an infection vnto others. Now, if we will make it a matter of faith what to thinke of that Leprosie, it behooueth vs first to haue sound Reasons for the probation thereof, and therefore I desire herein to be helped by learning. One Argument from the word is more to the conscience, then all their blowes with a sword: He is but an hypocrite, that will set his inward perswasion and outward profession at the swordes point. To finish this chapter, the Prouer. 22. 3. and Leuit. 13. Do no more proue locall flight from the Angells stroke, then they teach locall flight from al spirituall leprosie or sinne, which is a flight none can make, till he fly into heauen.

Doct. Babington on Leuit. 13.

Paracels. in his Paragra.

Hee that walketh vp rightly, shall be saved: but hee that is froward in his wayes, shall once fall, Pro. 24. 11.

XI. Head.

Flight from a place Naturally Pestilenced, may do much hurt to the places Fled to.

TO heare doctrine in the tyme of Pestilence, namely, that it is lawfull for any to flie, it is verie comfortable doubtles to such as haue no desire to wait on the duties of their calling. And this appeareth in their so generall flight, leauing Cities so destitute of Ciuill and Ecclesiasticall ouersight, as if God in mercy preuented not a further ill, Robbers & Cut-throates would soone lay

Not lay-elders,

lay wast; whereof they giue som instance in their wicked intrusions and violences. But it is ordinarily said of such, that the scripture saith, *how that the sound is to be kept from the sore*. I answer; such do notoriously bely the Scriptures: for they teach the flat contrary, namely, that som sound are to repaire vnto the sick. S. Iames appointeth the Church-presbyters (*not lay-elders*) to visit the sick. And it was not vnlearned of Iobs friends, whose commendation it is, that they visited him in sicknes sowell as in health. But to passe by that rotten obiection, which the Obiectors themselues cast aside, when once they be sick and diseased (for then they call and cry for the presence of sound persons that may comfort them) what good came to the Contry by the flight of our Citizens? Speak out and shame the Deuill. You hold the pestilence infectious (choose whither you call it super-naturall, or naturall, or mixt) or to speak more properly, you graūt the Natural pest to be naturally infectious; as also, that it may be caried in ones clothes, or in ones purse, &c. And the party that so carieth it be not along-tyme hurt; yea, it may be not at al: I pray you the you that flie from an infected City, or Parioch, or family, what do you know but that in so flying you carie a plague with ye, if not to your owne harme, yet to the infecting of others? Seing it may be so, for anie thing you know, tell me what

“Rom. 3.8. Doctrine in the Bible will iustifie such flight, seeing *“we may not do euell to others that good may come thereof to our selues*. Your Preachers teach that the good of many must be preferred before the good of one (and so they teach for iustifying their publike preaching then in the pulpit, when they haue no heart to visit any particular family pestilenced) why thinke ye not of that ere you fly? Beleue me, your doctrines and practises hang together like sand. I in the City caried the plague in my pocket to the killing of many, if I may beleue myne aduersaries; then how many in the contry were killed by you, specially by such of ye as fled with household, bagge and baggage? Into all parts of the land ye fled, and all the parts thereupon were plagued. Neither you nor your teachers can here wynd out of my fingers. For, if you did well to fly, then you must hold that you caried Not the plague with you; and then your former doctrine is quasht, and you must make a Recantation. If you sinned in flyinge, then you must acknowledge that you haue sinned

For in flying: the good of one is preferred before the good of many.

Marke that,

sinned against the Doctrine which Clapham taught against irregular flighte. *Causa parocina non bona maior erit*; the more your doctrine and practise is examined, the worse it is.

As the Magistrate & Minister may graunt departure to *some* in respect of the naturall Contagion; so, that *some* be they neuer so few) ought so to be conuayed out, and vnto such place, as while this place is eased, our biethren elswhere may not be diseased, much lesse killed, (the very Leprous in Leuit. 13. were not suffred so to wander) for otherwise then we would in such case that others should deale with vs, we ought not to deale with others. All the law & prophets teach that. Let this Paragraphe then remayne vntouchable from comon experience, namely, that much euill redoundeth to sound places by suffering people hand ouer head, and without limitation, to fly from infectious places. *Let his Maestie now iudge whether Clapham opposing to such irregular flight, or others maintayning it, be better Common Wealthes men.*

The wicked flee when none pursueth, but the righteous are bold as a Lyon, *Prou. 28. 1.*

XII. Head.

What is to be thought of the Magistrates and Ministers departure, &c.

THAT Magistrates & Ministers may in the tyme of Pestilence fly their Citie, it is of many held to be vnlawful. One writes thus: "*He is not a good Shepheard that leaueth his sheepe,*" *To. Pit 2. neither a good Captaine that leaueth his souldiers, nor a good Magistrate that leaueth the Citie in necessitie.* Another writes thus: "*They*" that may be absent without offence & incouenience to the Church and common wealth, and without breaking the bond of Loue towards their neighbour, for them it is lawfull to depart from the infected places; and to them doth the physitians rule belong as a lawfull remedy, *Depart speedily and a farre of, but returne slowly.* But neither this Remedy of departing, nor the rule of Physitians is lawfull for the Pastor or Magistrate, or for any whom Christian charity doth bynd to stay. For we must neuer forsake our "*Calling, or break the bond of loue towards our neighbour,*" *John 10. 11. Rom. 13. 14. Mar. 25. 4. 1. John 3. 17.* Therefore if they fly they cure one

F euill

euill with another. *So farre be.* Herewith may be remembered the like testimonies by me in my booke of Questions and Answers alledged from T.C.Ma. Cupper, Ma. Holland, Doctor Hering, but specially that Epistle of the Bishop of Alexandria in Egypt written 1300.yeares since, wherein Christians of all sortes (specially the Ministers and Deacons) were * carefull visitors of the pestilenced to death, & their Action approued for piety, *a work of faith, Charitie,* howsoeuer Claphams same action must be slandered & punished as heresie. *Tempora mutantur, & nos mutamur in illis.* But will wee heare a speech of the " Lady lane? Thus it ronnethe authorised amongst vs: *Who so will helpe him selfe from the pestilence with flyinge away, leauing his owne wife, friends and neighbours, he declareth vnperfectnes of faith, and it standeth not with Christian charity, where we owe vnto others, the same that we in like case would gladlie haue at their handes.*" Graunt that the pestilence is such an infectious sickness as one taketh from Another, what then? If one stand in Battaylo array to fight for his countrie, must he not also looke for a Gunstone to be sent him into his bozome to cary home? Doth it therefore beseeame him to breake the array and fly? Like as there are the enemies of the body at hand, so here do the ghostly aduersaries besiege the Soule of him that is a dying; where one Christian should helpe another with worthy Talkes. Therefore is that a foolish vnadvised counsaile, when we with neglecting our owne members, will fly from the wrath of God, thinking through sinne to escape the punishment of sinne. Experience doth also teach, that such folkes do oft perish as well as others, yea, sooner then they that fled not at all. So farre the speech of a Priscilla fitt to teach an Apollo. But to passe by a cloud of testimonies, what hath Clapham taught more that he must be reported for odde? In my traduced Epistle, I haue said that the mercies of God then vpon vs, should teach Magistrate and Minister with Dauid to byde by their charge, and to encrease mercy, &c. So indeed I haue written, & what heretie is there in it? An order was straight enioyned for publike fasting and prayer weeklie. I pray you, by whom should that be done, but by Magistrates, Ministers, and people? And how should that be done, where all are permitted to flie away and skulke in corners, to the poisoning of sheepe in other mens pastures? Vnloose this knott that can, for I cannot.

* The like
in Euseb.
hist. lib. 9.
cap. 1.

" L. lane
Dudly her
1. booke of
death, ca. 10

* It seemeth
that from the
made a que-
stion of it.

Question,

But

But Ma. Doctor graunts the point in a sort, when as he hailes me out saying thus after him: "A faithfull Christian man, whither Magistrate or Minister may in such tymes hide or withdrawe himself aswell corporally as spirituallly, and vse locall flight to a more heathfull place, *taking sufficient Order for the discharge of his function.* So he grauntes that Magistrate and minister may not depart, except first he take such sufficient Order. Once we know and must graunt, that in Diuinity and common lawes of men, there be many generall Assertions, which indeed do admitt particular exceptions, though not always expresse withall. In which respect, the Court hath vnder myne hand, that I taught the former doctrine with such *Promise*: yea, som in the City can witnesse, that they manifesting their case vnto me, & also asking whither they might lawfullie depart, I haue answered, *yea*. In this therefore Mai. Doct. hath taught me nothing. And yet for all this, the Question may be made, whether they then departing through plaine feare of the plague, doe not break the perfect lawe of God? And againe, it may be demaunded well and worthily whither the Substitute for the tyme of such departure (for he beares the heat of the day) do not deferue to enioye the whole of that offices maintenance? And thirdly, whither the people afterwards desiring him that attended them in sicknesse, ought not to be permitted to enioye him in the tyme of their health? But how soeuer Ma. Doctor may determine of these questions, I am sure, that our *Gedeon* may lawfully permit the "faint-hearted to depart.

"The Doctors iudgement,

Question,

1.

2.

3.

"Iudg 7. 3.

But Ma. Doctor saith, that the Magistrate & Minister must (mean tyme) take *sufficient order* for the discharge of his function: wherevpon it followeth, that he which doth not that, he ought not to depart. I subscribe to it. But if the question may be asked, "did himselfe so? I will presse but one of his places, even the Parioch of *Saint Gyles*, wherein I then dwelt, and very neere the Church; what sufficient order was there taken for the spirituall comfort of thousandes of soules, and that for a good tyme? God blesse the Lords *Iob* from *Iob. 16. 1. 2.* such miserable Comforters. When Parsons and Vicars were gone to saue them selues, then the Parioch-clerke or Church-wardens were to provide faire-reading-Priestes, where they could get them. The coms to the City euery *Fly-by-sky* (yea, some that were suspected to

"Question,

be no Priests) & one creeper into this place, another into that, being contented for bare Buriall mony to doe any thing. I will not say to tumble in a Body yet breathing. This was no sufficient order, and yet a common disorder.

Mark that.

But yet I finish this Section, one question may be asked, whither the Minister be not tyed nearer to his people, then the Magistrate to his? I hold, yes. The Magistrates dutie for good of bodies, may be by farre easier meanes discharged, then the Ministers may; who must tender soules. An hundred men will be found reasonable fitted for a Ciuill roome, when one will hardly be had to watch well ouer soules. In such a sicknes the Magistrates purse well opened for providing necessities (according to the *Act* now made in the behoofe of the Sick shut vp) is almost all in all. But for the Minister, he must looke that no soule perish through default of Instruction. And for these that hold that the Leprosie in *Leuit. 13.* was infectious, and yet notwithstanding the Priest inioyned to visit them, they must thence necessarily conclude, that notwithstanding infection in any house, they must visit their people: for if the Priest then was to haue such a care ouer bodies, garments and walles, how much more should the Priest now prie into the state of soules. The same must also needs be held of such as haue compared the Pastor and his people to man & wyfe: except they hold that a man is tyed to his wife only in health, and not in sicknes also. I haue bene demanded, what authoritie I had to visit any out of my particular charge. I answer, as good a warrant, as he that helpeth his neighbours ox or sheepe out of the ditche vpon the Sabaoth day; specially, when the owne shepheard is lacking, and either will not, or dare not. But diuerse are like to the flaunting Pharisees, that will neither enter into the kingdome of heauen themselves, nor suffer them that would. So much for that.

XIII. Head.

That Faith is propounded for escape, &c.

THough there be diuerse sorts of faith (as of Baptismes, hopes, Spiritus, Lords) yet it is true also, that there is but *one faith*, namely, that iustificeth vnto eternall Saluation. In this place I am not to presse this iustificing faith, but Another that somtymes

is vnyted with that special one-faith, somtymes not. As that former is a *Perswasion* giuen of God for apprehending eternall life and his Adiuncts; so, this second is a perswasion giuen of God for apprehending temporary life with the Adiuncts. Both these I vnderstand to be plainlie deliuered in the cleauenth chapter to the Hebrewes, when it is said, *Faith is the ground of things which are hoped for and the euidence of things which are not seene*. If this Definition were peculiar to the iustifying faith, the he would haue said, it had bene the ground and euidence of *life eternall*: and if it were peculiar to the second which I terme *Temporarie* faith, then he would haue said, that it were the ground & euidence of *Temporaries* or the like. But being (as appeareth through the chapter) not to treat of the one kynd but of both, he therefore vseth the generall terme *Things*, wherein is wel included things or promises be they of nature Eternall or *Temporary*: Godlynes (as the Apostle teacheth Timothy) hauing promise of *bathe*. For the clearing of this, obserue throughout the Chapter, what Examples of faith he propoundeth. First, he propounds faith or belief touching the worlds creatiō by the word of God, &c. & is not this faith touching a *Temporary*? & haue not som Reprobates that faith? Secondly, he propoundeth Habels faith for sacrificing Messiah in figure; and was not this faith touching the thing thats Eternall? Thirdly, he propounds *Henochs* faith touching a better lyfe, whereupon he first walked aloof from the world, and so was translated to the eternall life beleued. Fourthlie, *Noes* faith is sett out; for beleuing the worlds ruine and his owne preservation in an Arke, † what was this but a thing temporary? Goe through the Chapter, and diuerse for beleuing temporaries *are well reported of*, & not only for beleuing the high sauing promise; yea, the first example, namely, touching the worlds creation, is an apprehension of a *Temporary*-thing that neuer was to man promised, but (before man was) it was created. So that the Definition of faith in this place is far larger then hath vsually bene obserued. And yet all such apprehensio of temporaries, ought to haue an apprehension of that word ioyned vnto it, where by first the world was made, and where by secondly (that word assuming our nature) the face of heauens & earth is renewed; for in that promised word, *Cetera sunt* *etiam & amen*, all temporaries are yea and Amen. 2 Cor. 1. 17. Out

Hebr. 11. 1.

1. Tim. 4. 8.

† Doctor Bagshaw graunts this in his reformed Catholike, pa. 61.

* Reza in Hebr. 1. 6.

of him Temporaries may be giuen, but not according to promise sealed vp in him. He that holds not this fast, can neuer truly teach the old testament, whereof this chapter is a glorious *Compendium* or Brief. The same must be held of Psal. 91. where in is promise of Temporary deliuerance (euen from the Pestilence *Deber* and *Pragma* the Angels stroke) but vnder the same temporary life an Eternall sealed. So vnderstand of Salomons prayer in 1. King. 8: and so of all other like scriptures. These that affirme these two Apprehensions to be but seuerall acts of one and the same faith, they say truly, if they vnderstand *Faith* in so *Generall* sense as it is in this of Hebr. 11. 1. But if by faith, they meane that speciall one, which the Apostle presseth to the Romaines for our Iustification from sinne, then they speak like inconsiderately, as if they should say, that man seeing on this side and that side, doth it with one and the same ey: or that "Samsons apprehension of the two pillers, were effects of one and the same hand. As this was the work of Samsons hand and the former of mans ey conceaued in the Generall) euen so it is of faith, generally conceaued. But to be short. If temporary faith can be seuered from Eternall faith, then be they not fruits of one and the same Particular; But the first is true, as shall appeare in the next *Head* but one; therefore the second also.

This ground laid, it then followeth, that no good and necessarie gift beleeuing a mans place (whither appertayning to this life, or to the life to com) can be denyed of God to man, that is not found to lack such faith, or (at least) wauering in his faith, as lacking the Eternall faith for Eternals, and the Temporarie faith for temporaries: or at least, wauering this way and that way in his prayer. S. Iames saith, *If any of you lack wisdome, let him aske of God, which giueth to all men liberally, but let him aske in faith and wauer not.* Here is a plaine promise of diuine giftes (vnderstood in the word wisdome) & that to anie man asking the same; and the *not-receipt* imputed to want of faith, or want of stedfastnes in faith. Our Sauour teacheth vs to pray daly, *Giue vs this day our daly-bread*; but this (euen as the other petitions) must be asked in faith: and then as our Sauour teacheth vpon the occasion of one Temporary gifte, * *All thinges are possible to him that beleeueth*, be they things Eternall or Temporary. If a man begge and goe without a gifte, he must

"Indg. 16.
29.

* Mark. 9.
13.

must not accuse God and say he was *unwillinge* to give; but he must accuse himself and say; I was vn-fitted to receaue: either in wanting the hand, that was required to apprehend such a Giste; or hauing the hand, I lacked strength and steadines (as one troubled with a palseie) whereby I was hindred to lay holde. God is not wanting, but we are wanting. God in all his promises is steady, but we are vn-steadie: and therefore the Commaundement lieth vpon vs, euen for all obedience (a necessarie fruit of faith) which not only *Moses*, but our Sauour Christ giueth in Math. 5. 48. *ye shall therefore be perfect as your heavenly Father is perfect.*

All this remembred, it followeth vngainsayable, that no man lacketh Deliuerance from the Angels pestilentiall stroke, but vpon the lack of such Temporary-faith; that is, vpon the lack of that hands apprehension; whither it be in not hauing it, or not hauing the true vie of it. For if they had such faith, they should haue the thing faithed (seeing God giueth not the first without the second). But the thing in that to be faithed (namely, deliuerance from the slaying-angell) such dyers haue not; therefore such an apprehending faith they neither had. I teach in my treduced Epistle (to the shame of slanderers) that *a true Beleener may dy of the pestilence, not lacking faith for eternall Saluation*; but yet that forme of death to argue their lack of the other faith, for bodies perseruacion from such euell. Mai. Holland long since printed and since reprinted, this Doctrin without any Contradiction, spoken of by one side or other. Vpon psalme 91. 7. he writes thus: *† It may be demaunded how this can be true (namely, that the plague shall not com neere thee) for that we read both in Elder ages and see daily, that the pestilence where it is sent, doth not only com neere the godlie, but also smites dead manie of the righteous and religions people, among the great heaps and troupes of unbeleeners? The answer (saith he) is this; that either they faile in the particular faith in Gods Providence, so much commended and required in this Psalme 91. or they keep not within the bounds of their calling. So farre he. And that which he referreth to faith & the bounds of ones calling, the learned Mollerus referreth al one to faith, when as vpon the third verse of the same psalme he saith thus: The Prophet affirmeth these to be safe frō the pestes crueltie, which rest vpon God Fide certa with a sted fast faith. That for him. And indeed, it*

“Epist. sect. 4. where it is deliuered in many playes wordes.

† H. Holl. spir. pref. pag. 85. 86.

may

may wel be so affirmed, for that such keeping our bounds, is a necessarie fruit of faith. With whom may bee ioyned not only our T. C. on this psalme, but also Iohn Campensis his Paraphrase in the person of Dauid, alleadged in my booke of *Quæst. and Answ.* chap. 6. with Ma. Pitt in his booke aboue alleadged. And if men authoris'd at home & abroad cannot be heard, then learne of a woman the Lady lane, who in her aforesaid Booke and chap. 21. laying downe the first part of the psalme, thence afterwards concludeth that God doth *evidently* promise such preservation.

But if there were no such promise, why hath our common service, booke a peculiar Collect for remouing the Plague, as also in the Letanie to teach vs thus to pray: *From the Pestilence good Lord deliuer vs.* All praier must be made in faith, and faith must respect a promise: * *Kui fides, hic promissio*, saith Clemens Alexandrine vpon occasion of Math. 9. 29. The Common service booke then in uirt defend my iudgment, or else they must imprison it and all the Subscribers with me. Let this then remayne a firme conclusion; namely, that an Escape (not from death, for it is provided once that all men must dy) but, *an escape from death by Pestilence threatened in Lewis. 26. is promised in the word to the apprehending person.* To dy, we haue necessarilie from our defect in Adam; but to dy so, we haue from defect of faith and obedience in and from our selues.

* Clem. A-
lex. paedag.
cha. 6. lib. 1.

XIIII. Head.

*Touching Miracles: and that the former particular
faith is not Miraculous.*

THree wordes in the new Testament are specially vsed for Accidents *aboue* and *besides* nature (for here I am not to presse that Accident which is *against* Nature) and the wordes bee these, *Dynamis, Semeion & Teras*. The first in proprietic signifying a *Power*; the second a *Signe*; the third such an Accident as is *Prodigious* and pointed at as a Monster. All three are comprised in Actes 2. 22. where *Teras* is placed betweene *Dynamis* and *Semeion*; and all vsed often in the good part. For the word *Miracle*, it is borrowed of the Latine word *Miraculum*, which properly signifieth any thing

thing where-at one doth *admire* or wonder. So that what-soeuer it shall please one to wonder at (if it were but at growing of Corne, or at the bodies resurrection) euen that shalbe *Miraculum*, a wonderment. But seeing there is nothing in nature or Grace that may not be miracled or wondred at of som, in respect of their ignorance (& so all things may be wonders) the word is restrayned (as wordes in all Artes be) from the *Generall* to som *Speciall* consideration: and so a Miracle or wonder must be such an Accident as commeth *besides* or *aboue* nature; where-at the wisest Diuines & Naturians may iustlie admite and wonder: and such were the *powers* effected, the *Signes* shoven, and the *Prodigies* sent out by our Sauour and his Apostles for the preparing of the Beholders, to the rather receauing of their doctrine; though many receaued the Miracles (* Chorazim, * Mat. 11. Bethsaida and Capernaum, ye now know that) which neuer beleued the Doctrin. These miracles are in no mans power to effect, as S. Peter proueth in the second of the *Actes*, where he putteth all fro him selfe to Christ Iesus. Which causeth Ma. Beza on Galatians 2. 5. to write thus: "God not by men but in men (or other thinges) worketh miracles, as being he alone which can chaunge the order of nature. True it is, that we say truly (but improperly) the Prophets & Apostles wrought miracles: for Christ in proprietie can be said to do them, who did them in his owne name and power; but they only by anothers name and power: who neither before nor after such delegation could effect any thing so; but only when the Lord breathed vpon their word and prayer.

* Mat. 11.
20. &c.

Act. 2. 14.
--- 20.

Beza.

Not in their
owne name.

And here I desire leaue to speake a litle (almost by digression) of *Demoniacisme*; that is, of Diabolicall obsession & possession, where-abouts of late this City (that I say not this land) hath mightily bene diuided. Som hold that Deuils do only *obsesse* or besiege the body, and so act all their violence outwardly. Some againe, that Satan somtimes entreth also and possesseth the inward partes of the body, according to the plaine letter and narration of the Gospell. And for this, Doctor Bilson reasoneth effectually in his *Surmay*. But then, touching this Entrance and possessing, the Scruple is, whither Satan do it *Essentially*, or *Virtually* only. That Satans body (*Nam, omnis caro est* "Corpus, sed omne Corpus non est caro) that his substance or nature should enter and locally so abide in the patient (as

* Macarius
therefore at-
tributes to
Spirits; Sa-
malespea,
subtile, or
thinne bo-
dies.

if Satan would assume an humane nature one way, as Christ did another way) it is of many denied, at least, called worthily in question; of which number I am one. Judas hauing eaten the Soppe, then Satan entred. Why, was not Satan there before? Yes. He therefore now entred but as he was there before, and that is, *virtually* not *essentially*. Satan was there before by a single euill, now againe he entred by doubling the euill. He that was possessed with a *Legion*, (Spirits being Creatures and Essences finite) how shall we conceaue that so many essences were in one litle body? A litle Hell the would serue all Deuills. He that hath his Auncient Deuill returned with *seauen* worse, and so to possesse the man for euer, if it be by keeping their Court there, then they eight Deuils are like to be shut vp from harming any other; and that body is to be their hell. * *In silijs disobedientia, tanquam in suis mancipijs operatur, quemadmodum homines in pecoribus suis*. Now, men can worke in and vpon beastes *virtually*, their bodies neuer pressing the bodies of Beastes. We can by naturall meanes worke strange things in the bodies of people: and Satan (the greatest Naturian in the world) can do more then we all. What should his " spiritual body do in their fleshly body? To make it swell, to stoppe the condict of life, &c. This Satan can doe *virtually* without intrusion of essence. Secondly, how can this essence do that, it being but spirituall? One fees an hard bunch of flesh and faith, there is the Deuill. Why, can the Deuill be felt? or is the Deuill flesh or wynde, or any such palpable substance? Surely, then all houses, trees, and what not, would continually bee iustled downe, because Deuills are mouing in all places for tempting and abusing of mankind. But let the manner of possession goe by.

It being a miracle to *disposse*, I would gladly know whither it be not a miraculous gifte to *discerne* who are possessed, and how? In Mat. 4. 24. some are said to be *Daimonizomenoi* deuellified, and some *Selemazomenoi* moonified: For if the first be translated *possessed with Deuills*, the other in the same proprietic is to bee turned, possessed with the Moone: which euery one will graunt to bee by *Virtue* not by *Essence*, for the Moones bodie is far enough off. Nay, that which will pearce deeper; that *Lunatique* or Moonified man in Math. 17. Mark. 9. Luke 9. is cured by being dispossessed of a Deuill. So that the Euangelistes compared together, do clearly euince, that that Deuill

Spirits are finite.

• August, in psal. 77.

• The treatise of Specters, fo. 47. b
vrgeth Ierô.
against the
Essential being of deuils
so much as
in images or
Idols of the
heathen notwithstanding
speach from them.

To discern Spirits.

• The terme Lunatique is deriued of Luna the Moone.

will possessed the man by vsing the power of the Moone, as the naturall meane for making him dombe, &c. And because the Sun & Moone are sometyms vsed of Spirits, it is that the Lorde promisseth such as shall lift vp their eyes aboue all naturall meanes, that
*"The Sunne shall not smite them by day, nor the Moone by night: as ¶ Psal. 137.
 euen as t the Starres in their courses fought against Sisera for Israel."* 6.

This ground being layd, how shall I know who be possessed, who not? The naturall Lethargie will lay one in such a dead sleep, as the party shall not open eyes, nor feele being pricked; witnesse the great Chymist Paracelsus. *¶ Judg. 5. 20
 Question* What effectes are ioyned with some Pallie (as also the *Apoplexie*) many knowe. The falling sicknesse causeth blacknes and foming. The symptomes of *Mania* are well knownen in Bedlem. But passing by all other, I will produce from Paracelsus fearfull effectes oft-tymes befalling woemen (specially, of the yong sort) and that vpon the vnkind obstruction of the Menstrue. Thorough such Retention, "one seemes thrise a day to be haunted with an euill Spirit. * Another was so tormeted, as shee abhorred all men, yea, her very companions. * Another would swell all the body ouer, hauing red pustules which alwayes at certain houres of the day appeared 7. tymes, and vanished away againe with great paine of the stomack and sounding. * A certaine Queene through the same Retention, had her tongue so inflamed and swollen, that shee could not speake, with a lamenesse through the whole body, who fell besides herselfe. All which (as he protesteth) hee cured by naturall meanes. Now syr, seeing there be not only diseases *Simple* but also *Compound*ed, whereby rare Symptomes befall, how shall I knowe who be possessed, who not? Mention any Accident read of in the Ghospell, and we can finde it, and all of them in naturall diseases: except that one of a Deuils voice from within. And then we know, that as Deuills haue not naturallie any voyces nor instrumentes of voyce; as also, that such voice in the Ghospell was not fumbled in the throte, as som supposed *Demoniakes* with vs: so, in euery possession that voyce holdes not, for some are acted by a dumbe spirit. * A true marke must hold: in all possessed alike.
 The true Essentiall *marke, must be that which holds in all possessed, more or lesse, and not any in common with naturall maladies. And such an Essentiall marke, no man yet hath giuen, more then of the Pestilence *Deber*.

Besides, if a man haue the gift of discerning who be possessed, then must there also be a knowledge, of what kinde the Deuill is: for som Deuils are discharged their hold with a plaine Adiuration in the name of Iesus: other some (as our Sauour taught his disciples) must be cast out with fasting & prayer; of which kinde the Deuill of the Moonified person was, which notwithstanding was of our Sauour dismissed vpon a check. Wherewith may be obserued, that it is an error to hold that fasting and prayer is appointed for euery dispo-
session. So much for the present touching miracles.

But touching the faith specified in the ~~fourth~~ chapter, which apprehendeth temporary Exemption from the Angels stroke, is that to be called a miraculous faith? I denie it. *Temporarie and Miraculous* be not Conuertibles. God effecteth some miracles, where no man first apprehended them; and that is, when he worketh without mans foreknowledge; and so vnawares he shaketh the prisons foundation, in Act. 16. 26. Againe, he effecteth other miracles together with mans foreknowledge, and so he graced Samuel fro heauen with a thunder, 1. Sam. 12. 17. 18. but all these *besides* and somtymes *aboue* nature. Now heere is no such thinge, for the Angell to passe by a City, house or person which is exempted from his comission. For it is not *besides*, *aboue*, or *contrary* to the Angells nature to spare such as the Lord hath accepted vnder his wings for safetie, but it agreeth fully *with* their nature; as who in all things are vnto God obsequious. But for the Angell, first to smite one vnto death, according to his Commission, and then to haue God to pull out the poisoned dart againe (as he did out of *Hozekiah*) that in deed is a miracle with man, because it is beyond the reach of nature. "*Dem, si inflictum telum non extrahat, Medici conatus omnis nihil proficit.*" First, a Miraculous faith apprehends a miraculous worke: but euerie miraculous worke is not apprehended by a miraculous faith. Secondly, Euery apprehension of a miracle, is the apprehension of a Temporary: but euery apprehension of a Temporary is not the apprehension of a miracle. Instances haue already bene giuen. To the next Head.

Act. 16.

1. Sam. 12.

"Paracelsus

XV. Head.

The wicked may haue faith for obtayning Temporarie deliuerance, &c.

IF the wicked may haue faith for apprehēding the greater Temporaries, then much more for the lesser: But the wicked may haue the first, therefore much more the second. That the wicked may haue the Greater, appeareth in that which euery scholer (I thinke) graunteth: namely, *Faith for apprehending miracles: and that is greater (as appeareth in the former chapter) then this of apprehending deliuerance from the Angelicall pestilence.* That they may haue faith for apprehending miracles, it is apparant in Mat. 7. where diuerse wicked at the last day shall say, *Lord, Lord, wee haue driuen out Demils & wrought great Workes (or miracles) in thy name,* and yet Christ will not acknowledge them. But let vs heare some humane Testimony. *Theophrastus Paracelsus* (whom I will alledge for satisfaction of Chymistes at least) he writeth thus: ** Sciendum est, demonibus possibile esse vt Olympum, &c.* we must knowe that it is possible for the Deuills to cast the hy-hill *Olympus* into the red Sea, and to cast the Ocean vpon mount *Aetna*. ---- The cause is their faith whereof they be possessed. Marke therefore this to be the summarie meaning of Christ, as if he should say, Ye men, what are ye in your owne strength? Nothing verily. Yet this I say vnto you, if you couet to haue strēth, you must haue it by faith. For if you shall haue so much faith as a graine of Mustard-seed, beholde, then you be come as strong as the spirits. Man then in this present world can doe as great workes, and in this strength he byndeth the spirits and ouercomes them; inso much as all spirits are coerced to rest quietly before him. ---- This faith descended from the first Creation vnto vs: and Moses, Abraham, and other such like all of them, they were preferred in their strēth by this faith; whereby it fell out also, that they were men wondred at, as also acted wonderfull and Supernaturall workes. ---- As for the Deuills, they abused their faith, and therefore are becom abiectes; and yet notwithstanding, Faith is not taken from them. ---- It is to be vnderstood, that this faith whereof

**Paracelsus de caus. morb. inuisib. l. 1.*

we speak in this place, it is not faith in Christ, *Nempe illam Saluificam, sed congenitā fidem in Deo patrem*; namely that Sauing-faith, but a faith fastned vpon God the father ----- For when he speaketh of mountaynes to be cast into the Sea, Christ speaketh not of faith in him selfe: So farre the Christian Chymicall Doctor. To him let me ioine som Diuines.

• P. Viret
II. Dialogue
of principall
points of Re-
lig. pa. 237.

237.

238.

239.

and he saith,
what is not
of assurance,
is doubtfull,
Pa. 97-98.

† Caluin,

• The wicked
heard ar heard
not for their
owne sakes,
2. K. 13. 4.

23.

Eze. 36. 22.
Rom. 2. 14.

“ August. in
Psa. 85. and
144.

• Peter Viret in a booke here translated & allowed according to the Queenes Maiesties iniunctions, he Catechiseth people thus; If people once would learne their Catechisme: *There be som gistes of the holy-ghost* (saith he) *which profit nothing, but only those which haue them in their owne person, and without which none may bee agreeable to God nor saued. There be others, which may profite those which haue them not, and not those which haue them, but to their condemnation.* Afterwards in the next Dialogue he alleadgeth to the prooffe of the latter, the 7. of Matthew, and withall bringes for instance Balaam, Saul, Caiphas, Iudas; vnto which last, saith he, *not only the gift of prophesie and office of Apostle was giuen, (as it was to his other fellowes) but also the giste of miracles.* † Caluin vpon Act. 14. 9. writes thus. *This is a Particular kinde of faith, which giueth place to miracles, which most of Gods childre want, who notwithstanding haue the Spirit of Adoption.* But if many were not maliciously ignorant, it should be needles to speake so much of that which no Diuine denieth. Let it then passe vngainsayable, that the wicked may be possessed of any gift which can be seuered from Sanctification; and if of the Greater, then of the lesser: for both is the worke of one and the same kinde of faith, namely, of that which is temporary; so called (as afore) for that it is occupied only in the apprehension of temporaries. And yet the wicked for all such gistes, haue no peculiar promise, of the in the worde as the Elect haue. • Ahab and Iehoahaz had faith for being heard touching temporarie deliuerance, and therefore cryeth to the Lord, who accordingly heard them and deliuered them, And is it any maruayle, when Satan (as “ Augustine sundry tymes presseth) hath bene heard in his prayer, witnesse the storie of *Iob*, and that of the Gergefenes in Math. 8. And yet for all this, neither Satan nor any Reprobate can gather any such promise out of the worde as due vnto him; seeing (as Salomon teacheth in Prou. 21. 27. and 15. 8.) *The sacrifice of the wicked*

Red is abomination to the Lord, how much more when hee brings it with a wicked minde. To reason the thus: The wicked-hearted haue no promise of any giftes of Gods good spirit, therefore to say God neuer giueth any such giftes vnto them: it is so absurd as this; The wicked & vnbeleeuing man hath No promise of life for one day, ^{in the sacred} Therefore God neuer giueth vnto such the life of one day. ^{Scriptures.}

But herewith must be remembred, that in this dispute, we haue by the terme *Wicked* vnderstood the Reprobate: but in my Epistle so excepted against, I can not assume so much by the wicked there pointed out: because neither M. Deane nor I, ca say of knowledge, that such and such wicked as escaped in the tyme of pestilence, are Reprobates. And seeing, how soeuer for the present they liued wickedly, yet they may be of the Lords Elect for any thing we knowe. What heresie shall it be to me, and what hurt to anie, to think that such had (at least) such temporary faith (but Ma. Doctor leaueth out *Temporarie*, to the miscarrying of his Reader) specially I speaking but of *Som* wicked, and that such, as talked of their faith in Gods providence, & accordingly were preserued through the heat of the pestilence? Nay, the Gainayers must eyther recant their opinion, or graunt my assertion. For all they holding the pestilence infectious in his kinde (as the fire burning in his kinde; for that is their ordinarie *Simile*) it must so followe, that how many soeuer liued in the heat of the pestilence (specially, such as lodged and slept with it) and yet to escape, not somuch as their haire syndged, all such (in their owne iudgement) must haue partaked of a miracle, farre aboue nature: specially seeing the pestilence deuoured old & yong, strong and weake indifferently: and so from their owne doctrine must necessarily follow, that in euery such plague, the *City* is full of miracles, and so miracles no more ceal'd then is the pestilence. Goe which way they will to worke, the doctrine I haue taught in all the *Heads* aforesaide vniustlie excepted against, they all runne current (by Gods mercy) with the streame of sacred scriptures, and domesticke approued writings. So much to the seconde part of Ma. Doctors *Profopopeia*. Now to the last part.

He leaues out *Temporarie*.

* ergo they teach miracles in their owne doctrine.

49
Dollor Androes His

III. Part.

Of supposed Recantation.

D Androes. **A**ND as I do plainly profess that I now thus holde, and by the help of God promise hereafter ever so to hold and teach, so, I am heartily sorie & repentant that I haue either by my preaching or writing giue occasion to any, to think the contrary. And for those (*if any such were*) as it is greatly to be feared there were many such that tooke occasion by my words or writings to be ouer bold and ventrous in the sickness tyme and so miscaried, I do aske mercy at Gods hands against whom I haue therein grievously sinned; and pray pardon of all these that *inly* haue or might take offence thereby. FINIS.

Answer to the III. Part.

Of the supposed Recantation.

Ha. Claphi. **F**OR any to confesse sinne before God and man; as also, to be true lie penitent therefore, not only towards God, but also towards man, when man (so well as God) vnderstands of the sinne, I freely protest to be an holy and dutifull action. God giue to Ma. Doctor and me the heart so to doe, wherein (by the light of Gods holie word) we shal be found Transgressours. But I hauing proued before, that the sinne lieth in Ma. Doctors vnworthie & vniust exceptions, and not in my doctrine; and he also in this place vnder the wordes (*if any such were, &c.*) making it doubtfull whither any of mankinde haue through the same doctrine miscaried, it so resteth that sinne be confessed and repented of Ma. Doctor. In the meane time, for my part, I can take it as a Glory to passe by an offence.

And seeing in this place, Ma. Doctor feigneth me to com in and craue pardon with an *IF*, (*if so there were anie, &c.*) it shall not bee vnfitting to treat som what of the Particler *IF*, how it may be vsed or not vsed to Man or God.

XVI. Head.

Touching the particler, IF.

THIS Particler *IF*, is either a terme of *Condition*, or else of *Doubt*. A terme of Condition, as when the Lord saith, *If ye turne vnto me, &c. I will gather you*, Nehem. i. 9. and then
it is

it is sensible to be turned thus: *ye turning vnto me, I will gather yee*: or thus, *When ye haue turned vnto me, I will gather yee*. And indeed, Nehemiah there leaueth out the particle (*im*) if, speaking participially. The same is to be said of Iaakobs forme of vowing in Genes. 28. for Iaakob could not then doubt (all the Circumstances considered) if so God would be with him.

The particle *IF*, doth somtymes imply, not so much a Condition as a *Doubt*; and this Doubt sometimes *more* (and so it argues som Distrust) and somtymes *lesse*, then it implieth a Question made vpon som uncertainty. Of the nature of this latter is that of the Woman in Math. 9. 21. when shee saith, *If I may but touch his garment only, I shalbe whole*. Heerein she had faith for apprehending deliuerance from a temporall euill, but yet made in her heart some question, *if*, that is, *whether* she might com to touch him. Such is that in " Marke 9. 22. where the father makes it a question, if so Christ would helpe his Sonne: but he came after without *IF*, saying: Lord I belecue, &c.

"He came to Christ with If; but ob-teined nothing, till His If was removed. Marke. 9. 22. 23.

The other kynde of Doubt is a distrust, such as that of the Noble-man in 2. King 7. 19. who saith * *If the Lord should make windows in the heauens, could it* (namely, such plenty of Corne) *com so to passe?* The particle *IF*, (in the common vse of our language) implying so, either a Condition or a Doubt, how coms it to bee vsed in Prayer, either in that which is *Ciuill* & done vnto man; or in that which is *Spiritual* and don vnto God?

* The particle *vas* there implieth:

1. Touching *IF* vnto God.

ALl Diuines without any *if* doe graunt the Lords prayer (so called, for that him self taught it to his Disciples) that it is *Exemplar absolutissimum*, such an absolute forme of prayer, as nothing essentiall to prayer is lacking therein. If nothing of Essence or Substance be lacking, then the particle *if* is not of essence or substance, seeing it in the whole forme of prayer is lacking. It is graunted indifferently of all Christendome, that *IF* is excluded in all the petitions, excepting this *Giue to vs this day our daily-bread*; and herein many say, it is necessarily vnderstood; seeing vnder the terme *Bread*, is synecdochically vnderstood all such *Temporaries* as be necessarie. I answered, then it followeth that som-what essentiall is lacking in

H our

our Sauours patterne of prayer, and so the forme imperfect: but them selues and all do graunt the forme to bee perfect (and forme giues beeing) therefore them selues (for any thing I see) are against them selues. And for my part I dare not admit in Christ anie want of *power* or *will* for laying downe such an example of prayer, as neither Angels nor men should be able to do the like, much more vnable to adde anie one particle to the further perfecting thereof.

*This If being checked by Christ in Mark. 9. 32, could not of Him be left to vs for example to fol lowe.

The Greeke particle *El*, for *but*.

Here wilbe objected, our Sauour him selfe thus prayeth: "*If it be possible let this cup passe, &c.*" I answer; First it followeth not, that because euery Action of our Sauour is for our *Instruction*, therefore also for our *Imitation*. Secondly, why may not the text bee turned better without an *IF*? The greeke particle (*u*) doth not alwayes signify *If*, but som tymes valueth (*u*) in English, *forasmuch-as*; & so may be turned in Math. 26. 39. thus, *forasmuch-as it is possible*, lett this cup passe. And so it answereth very fitting to that of S. Mark in chap. 14. 36. *Abba Father, all things are possible with thee, let this cuppe passe.* But his soule being therevpon answered of God touching his present will, S. Mathew therefore doth afterwards introduce him, praying thus: *O my father, seeing this cup can not passe away from me, but I must drinke it, thy will be done.* That briefly for the Translation. Thirdly, it is an hard thing to teach man from that speech to vse an *IF*, where all Diuines seeme to stagger about the sense. A taste of that.

*Chryso. in orat. apud Theodoret. Dialog. 3.

*Zanch de trib. Aelohi. parte 2. li. 3. cap. 9. Ret. 2.

*Greg. moral. lib. 12. cap. 8.

*Chyr. on Iohn. 12. Calvin.

*Bucer on Math. 26.

Chrysostome saith the wordes do impleie "*two willes, one of the Father, another of the Sonne*, namely, in respect of his flesh feartinge death. Zanchius again saith peremptorilie: "*falsum omnino est, &c.*" it is altogether false to say, that the will in Christ was diuerse from the Fathers will. "Gregorie saith: He tooke vpon him the voyce of the infirme. And the learned *Chytrus saith, *Sic turbatur, &c.*" Christ is so confounded for transferring our infirmities vpon him. Calvin in his Harmonie of the Euangelists, saith: This was not a meditated prayer of Christ [*sed vis & impetus, &c.*] but a force & violence of Sorow which wroong that suddaine voyce from him, whereto he presently addeth a correctio. *Not as I will.* Refined Bucer writeth so: "This prayer of Christ, it was not so much a prayer, as a certaine complaint before God, with the feare of a mynd wrastling. ---It was nothing else then the Complaint of a mynd toying and

and distressed [*& nequaquam iusta precatio fuit, etsi oratio vera fuerit* and not a iust forme of praying, although it might bee true prayer. Ma. Beza saith; It is to be marked, that the particule [*παρ*] *Notwithstanding*, doth not correct the former petitiō (for so it should be a sinne in Christ) but expound with what condition he desired it. The apprehēsiō of the fathers anger & the greatnes of the punishmēt vpon our sinnes (then the which none could be more terrible) it so retayned the whole humaine mind for a tyme, as it was only fastned vpo that, till he raised vp himself: which stricke, as in vs it could scraflic, yea not at all want vice; yet in Christ (true-mā, but free from all sin) it was cleane frō all spott of sin. More touching this matter may be seene in the * maister of Sētences, where somtymes is concluded, that as in Christ was, 2. wills (the one diuine the other humaine: and in the humaine. 2. affections, the affection of reason, & the affection of sensuality) so the Clause *Si possibile* to proceed from *affectū sensu- alitatis*, as the other from *affectū rationis .i. mentis*. Anone againe, from others is concluded, the former Clause to be an effect of the humane nature, the other of the Diuine nature. This brieflie for shewing their vnaduisednes, that would from that speach of our Sauior so doubtfull and intricate, fetch in an *IF* to the fourth petition of the Lords prayer. Lastlic, I desire to know how this of our Sauior can be drawn to the fourth petition, rather then to the *Sixt, Lead vs not into temptation, &c.* and if they introduce an *IF* into the sixt, then why not into all the rest?

Beza on
Math. 26.
Plen.

* Lombard.
lib. 3. dist. 17

But to draw a litle closer to the point, in what sense must *IF* be introduced into the fourth petition? As it is a particule of *Condition* or of *Doubt*? If Conditionall, then thus for example; *IF the gifte of bread* (that is, of bodily necessities) *may stande with thy Will, then vouchsafe o Father to giue it vnto me.* And the particule *IF*, is not only conditionall for referring it to Gods will, but also implyeth a *Doubt*, for that in so praying a mā doubteth *IF* so it accordeth with Gods will to giue vnto him the necessities of the day. Now, our Sauior commaundeth me to pray for bodilie necessities without distrusting his will, That appeareth in his owne Commentarie laid forth vpo that petition in Math. 6. 25. &c. where he giues to vnderstand, that in seeking his kingdome in the first place, bread & clothing shalbe giuen vs in the second place. And because we should

not doubt at all of the matter he reasoneth *A minori ad maius*, thus: If God thus provide food for the birds and clothing for the grasse, how much more will he provide for you? But the eye of thy body teacheth thee, that he so dealeth with birds and grasse; therefore the eye of thy soule (that is faith) it should much more teach thee the other. And they that stagger in this, our Sauour saith to them, *Learn this oye of litle faith*. It was this *if*, that kept the father in Mark. 9. 22. without the blessing; which being after removed, the Lord graunted his desire notwithstanding other wants. The Papists cull out manie *ifs*, in the scriptures for making man to doubt of saluation: and manie of our people produce many *ifs*, for making vs doubt of bodily necessities. Both badde. For as all prayer must be made in faith, so, faith admitts no doubting or wauering. Which faith, as it is of God (with whome all the promises are yea & Amen) so, doubtings are but fruites of our corrupt nature, neuer inspired by that spirite, that teacheth vs to praye, *Abba* father.

" Luk. 18. 8 "

* Paracel. in
paramiro.

The fourth petition, * one diuinely presseth, bringing in *one bodie* begging of God *another body*; that is, the body I receaued from my parents, it craueth another body for the sustayning it, and that is the body of the comon creature which I craue for food. The earthly father gaue me a bodie which hath nothing whereby to continue the life thereof, and therefore by prayer I com vnto the heauenlie father for prouision of a second body, for vpholding the former. Here might excellent meditations be gathered, but to the present point. First. Our Lord teacheth vs to pray for bread, that is, for that which (by his blessing) may sustaine nature. He commaunds not to pray for great things. If we aske them, no maruaile if we vse an *if*. Secondly, he teacheth vs also to craue the things necessarie for the present day we lyue in (and not to be troubled about to morowe, Math. 6. 34.) no maruaile the if we thrust in an *IF*, praying for bread against the next day: as not content with our *Omer* of *Manna* for the day. If we keep within the compasse of the petition as our Sauour hath expounded it, I see no vse of *if*. If anie can otherwise shew me, I shal be thankfull.

Arth. Dent's
Plainemans
pathway,
pag. 103.

But let vs heare som others speak touching these temporaries: Ma. Dent in a booke that alreadie hath passed our presse six times,

he for himself and certaine Auncient Fathers giues in an excellent testimonie. First, he introduceth his Philagathus vsing this Demaund; *What then is the cause that manie do want outward things?* Then Theologus answereth; The cause is in themselues, because they want sayth: for if we had faith, we could want nothing: * for *faith feares no famine* as faith an ancient father. And another faith, *† for asmuch as all things are Gods, he that hath God can want nothing, if he himself be not wanting vnto God.* Therefore to haue God, is to haue all things: for if we haue him our friend, we haue inough, we need goe no further. For he will make men our friends; yea, he will make Angels and all creatures to be serviceable to vs; he will giue them a pſpeciall charge to looke vnto vs, to guard vs, and to doe continuall homage. Therefore let vs make God our friend, and then we haue don all at once, that may concerne our good for this life and a better, &c. So far he. The right zealous and Learned, Doctor Fulke writes thus; "If the thing we pray for, be within the compasse of these things which God hath promised to graunt, he can no more denie our request, thā he can deny himself, if we continue in prayer. Much of the same nature he writeth in the same place for vrging strength of faith in God, not onlie for things eternall, but also for Téporaries. But seeing none seeme to doubt of the power of faith, & yet wil cast in the particule *if*, in the very nature of doubting, I will leaue them to their further meditation, concluding here thus with a Domestick writer, * *IF faith be a vertue, then doubting is a vice.* And then it followeth that an *IF*, in the nature of doubting is not to be vsed to the Lord in prayer: for, faith the Apostle, *Whatsoeuer is not of faith, is sinne*, Rom. 14. 23.

* Hieron. ad Heliodor.

† Ciprian in orat. dom.

" Doc Fulk in his serm. of faith.

Walking through Fire & water, is cōprised in promise of God to deliver vs, Isa. 43. 2. and in Dan. 3. 25. it is apprehended by faith.
* Ma. Wilcocks in his booke of doubting, pag. 117.

II. Part.

Touching IF vnto Man.

SOM to make me odious before King and people, gaue out (without all *IF*) that Clapham by his doctrine of the Pestilence, had bene the death of thousands. Iumpe: there wanted not one of thousands; though one would haue thought, that one thousand nynethundred, nynetic and nyne, had bene the viter most. But these had the iumpe tale, and yet out of the City, and sawe nothing; and be-

lides som of them committing the man to prison cleauē weeks before they talked with him, who best could haue told them what was the doctrine. But admitte, that som not vnderstanding the Doctrine & so misapplying it, should so haue bin ouerbold, & haue miscaried, what then? The doctrine of our right Doctor Christ, was & is vnderstood of thousands verie crookedly, whereby his word becoms a sauour to death, and himself to bee a Rock of offence, and spoken against, must the fault be therefore imputed to him? Yet God haue the prayse, Ma. Doctor herein hath not dealt so rudely: for though he *feares* som what that way, yet, he makes it a question [*IF anie such were*] that did miscarry by the Doctrine.

In a case betweene men vn^{cleau}ed, a man may lawfully vse this Maior; *IF any by my meanes haue so harmed, I am sorie*: but the Minor in his Conscience wilbe this, *But I know not that any by my meanes haue so harmed*: where vpon followeth this Conclusion, *Therefore I am not sorie*: except for this, that they thinke I so haue harmed som. Our Sauour teacheth the party offended, to labour brotherly againe and againe with the offendour, Mat. 18. 15. &c. And as there must bee readines to forgiue, so the offendour beeing brought to the sight of his sinne, he is to say, *It repenteth me*, Luke 17. 4. without the addition of any *IF*. For if a man repent in deed, it is for that which he vnderstands and beleeuēs to be a fault, and that can admit no doubtful *IF*. But wher an *IF* or doubt restes about an act, there can be no true censure giuen as of sinne; much lesse can a man be lawfully punished for such a fact, as yet appeareth not to be sinne. “*Iudge nothing* (saith the Apostle) *before the tyme*. Now I may assume, first, that it can neuer be proued, that any by reason of my doctrine of the pestilence miscaried; and secondlie, that I was neuer yet convinced of errour that way: therefore no iust cause admiſtured why I should be thus punished. But to draw to an end.

“1 Cor. 4.5

The last tyme I was conuēnted (now about halfe a yeare since) I was demaunded of my Lo. Bishop, if I would admit conference with som Doctors? I answered, I was willing. He then demaunded, whom I would desire? I answered, I would desire none. Then saith he, thou must to prison againe. I answered, that then I was willing: where-vpon I was returned, where yet I continue. Som reported since (a worke nothing at all beſecming the day) that Clapham had confe-

rence offered him, but denied it. (A fiction good enough for a Turncoat.) 1. To tell my Lord Bi. whom I would desire, I had no reason. Once, because it was but the way to intangle my friend: and otherwise, of being beholden to a foe, who would haue shaped all to my Ill-willers foot. 2. If for myne owne satisfaction in som what, I should desire cōference with a friend, what need I giue vp his name to my Lord Bishop or Ma. Deane? But God made mee wiser then so, and therefore without any IF, replied as he did.

EPILOGVS.

Admit I had erred in iudgement touching the pestilence: heresio it could not be; for no Counsaile (either *Oecumenicall*, *National*, or *Prouinciall*) euer concluded against it: nor yet is it so *fundamental* in faith, as without the which one can not be saued. Nor (I think) was any one at any time heretofore imprisoned for the same. Admit some error had slipped me (hardly any Bishop or Doct. that som tymes might not be taken napping) my good and necessarie paines then abounding to the good of many, could not the goodness thereof, haue bene able som-what to haue counteruayled the error?

But as afore is cleared (yet scholars must remember it is only according to the poore meanes in prison) I was committed vpon *Error-supposed*; and since that the Supposition hath ben found vpon triall, to haue bene but a dreame, what now should keepe me in prison: I leaue the answer to the wise and godly spirited; yet this by the way: The Favourites and disciples of the Quodlibeticall Watson, haue great cause to thank him that *plagues* me. But all these things may be amended, when God shall haue cleared these matters to his Lieutenant ouer vs. Meane time I am assured, that all shall fall to my best, so verily as the Lord hath called me according to his purpose.

You that mourne in midst of Zion, for the grosse sinnes abounding, & more & more taking head against the Bibles religiō, vouchsafe to assist me with your daily and seruent prayers, & the Spirit of Christ Iesus be euer your Comforter, A MEN.

His cause is
cleared as
time & place
would serue

Δύσει δὲ μὲνεν αὐτὴν βαρὺς Χρὶς-τός, ἔστις,
Δύσει, ἀνδρίας ἰς μέσσην ἰσχυρίαν.

Solonia
gnome,

FINIS.

Corollarium.

H. Holland For an Over-plus, I think Good here to adde som few sentences out of Ma. Hollands Booke called *Spirituall preservations* printed here Anno domi. 1593. and reprinted in Anno. 1603. and dedicated to Sr. Ro. Lee, Lord Maior of our city, together with the two Sheriffes and Aldermen. Which booke, as it hath passed all abroad with quiet applause, so, it determineth the mayne points handled of the foresaid Author, to the stopping of such mouthes as haue vnconscionable reported that Clapham taught fundrie doctrines touching the Pestilence neuer authorisid before, as seekinge therein to be singular, &c. The sentences thus followe according to the *pages* number in the last Edition.

Pag. 3. This generall doctrine is here (in psal. 91.) first propounded, That who so resteth by faith in Gods providence, reposing himself in all afflictions sweetly as in his fathers bosome, that man hath assuredly an Almighty shadowe and protection against all euils of this life.

Pag. 5. Marke what meanes the Lord vseth for our protection in the pestilence, for the Prophet assureth vs, that the Holy Angels of God are sent with a speciall charge and commission from God to preserve his faithfull people from euill Spirits in the pestilence.

Pag. 11. The faith of the Ghospell or Euangelicall requires, 1. that you beleue that the Messias is come. 2. that you beleue that Iesus Christ the sonne of the Virgin Marie, is God and Man, or God manifested in the flesh, and that very Messias which was to com. 3. That you beleue in him for your perfect Redemption. 4. Lastly, it was required in these which resorted vnto him for *Miraculous cures*, that they caried with them a *Particular Faith* to bee healed, that is, a comfortable perswasion of heart, that hee both *could* and *would* heale them & such afflicted persons as they prayed for, might be healed. This holy faith, I say, greatly pleased Christ in earth, and shall preuaile with him in heauen also: for all mercies and blessings to the worldes end.

Pag. 14. Here I demaund, whither Gods ministers & people *now* may not receaue as great mercies and blessings (as well corporall as spirituall) by faith, as the people of the Iewes did when Christ was conuersant with them on the earth? We know his knowledge, his loue; his mercies are not diminished or changed, his power & might is the same and more glorified. Surely, then that which letteth the
free

free course of his Graces and mercies from vs, must be in *our selves*, Ignorance, hardnes of heart, and *Great infidelitie*.

Pag. 29. The Psalmist from the third verse striueth to perswade every one of the faithfull, that they shalbe deliuered from the flying Angell (which like an hunter rainged through all Iurie, destroying so many thousands with the grieuous and *deadly* pestilence,) if they flye by faith farre *aboue the secundary causes*, vnto the Lords prouidence and holy protection.

Pag. 33. Because the Lords power and might more appeares, and is more manifest in this great euill, then in any other, I think it not *fabulou*, what I haue heard som report, that they haue scene as it were *the print of an hande* vpon the armes and other partes of the body of *Sundry* smitten with the pestilence.

Pag. 36. These be the diseases (saith Fernelius) whereof I haue said often, they haue some secret cause.---- The first causes which breed the pestilence are so vnknownen, so inuisible, and so strange to all our senses, that we are altogether ignorant of them.

Pag. 37. The putrification of the ayre (witnesseth Fernelius) which ariseth of vncleane streetes, &c. it may cause som of the Common & ordinarie diseases among the people, but *this alone can neuer breed the pestilence*. This giueth greater strength to the Contagion, and encreaseth it, but can not beget this euill. The pestilence is an effect of som higher power.

Pag. 83. Be not afraid, saith the Prophet in this 7. verse, of that great Destroyer the pestilence, which kills so many by day and by night. No, nor yet feare (I say) albeit 1000. of thy neighbours or companions fall on th'one side, for thou shalt be free. Only bee strong in faith, and watch wisely ouer thyne owne wayes, callinge mightily vpon God for his defence and deliuerance.

Pag. 85. and 86. *The plague shall not come neere thee*: It may bee demaunded, how this can be true; for that we read both in elder ages and see daily, that the pestilence where it is sent, doeth not only come neere the Godly, but also smites dead many of the righteous and religious people among the great heapes and troupes of vnbelieuers? The answer is this, that either they faile in the *Particular* faith, in Gods prouidence so much commended and *Required* in this Psalme, or they keepe not within the boundes of their callings, &c.

Pag. 89. A man must not only haue faith concerning Gods prouidence as at other tymes, But *I must beleene that God in this speciall visitation, hath a most speciall care of me,* and hath commaunded his Angells to watch *ouer me.* And for this cause, all the promises are particularly applied to this beleeuer, from the beginning to the latter end of this psalme. vers. 3. Surely, he shall deliuer *thee,* &c. vers. 4. he will couer *thee,* &c. vers. 5. *Thou* shalt not be affraid &c. vers. 7. A thousand shall fall at *thy* side. vers. 8. *Thou* shalt see, &c. vers. 11. He wil giue his Angels charge ouer *thee,* to keep thee. vers. 12. They shall beare *thee* &c. vers. 13. *Thou* shalt walk, &c. wherefore thou must striue to haue this particular and speciall faith, in troubles, &c.

• As a bird
that wand-
reth from
her nest, so
is a man
that wan-
dreth from
his owne
place. pro.
27-8.

• Pag. 162. I cannot see how the Pastor can neglect anie of his flock (committed of the Lord to his Charge) in any calamitie, or the Pestilence: for the Apostles Charge is so generall (in my iudgment) that it excludeth all exceptions of persons, tyme and sicknes. Anie man may seud, in anie sicknes, for the Elders of the Church, lam. 5. 14.

Pag. 173. Let no man depart *an haire breadth* for feare of death, from the duties of humanity, nor break any of the bonds of loue which are many, as betweene man and wife, betweene parents and Children, maisters and seruants, betweene kyndred, betweene Christian neighbors and friends. For if we break these bonds, I see not how humane societies may continue, ——— Let not him that is bound to anie Ciuill office depart, for such are bound by the lawes of Christian and godlie policy in euery common wealth to attend vpon their calling, function and place, in their owne City. Lastlie, the Pastors and Elders (as heere Iames speaeth) may not depart: for how then shall the sick be visited and comforted? which thing here seemeth to be commaunded and commended by the holie Apostle vnto them.

Also the zealous Doctor Fulk in a Sermon on 2. Sam. 24. pag. 33. pag. 42. sayeth Thus doth FAITH ouer-come the *terroure* of Gods *iusstice.* ——— Againe he sayeth, It is no hard matter to gather, what Sinne Dauid Committed, in Numbering the people; Namely his heart, by Satan, (CONTRARI to his former FAITH, and Humble Trust, in GODS PROMISES) was lifted vp with pride, &c.

Fur-

Furthermore, thus saith the Lord that created thee, O Iacob: and He that formed thee, O Israel, Feare not: for I haue redeemed thee: I haue called thee by thy name, thou art myne. When thou passest through the waters, I will be with thee, and through the floods, that they do not ouerflow thee. When thou walkest through the very fire, thou shalt not be burnt, neither shall the flame kindle vpon thee. The 3. Nobles in the fierie fornace beleued this promise, & their (apprehending) Faith is commended in Hebr. chap. 11. And Peter walked on the water, but when his Faith failed, he began to sincke. So immediatly Iesus stretched forth his hand and caught him, and said to him, O thou of little faith, wherefore didst thou doubt, Mat. 14. 29. -- 30. 31.

And that God neuer faileth in his PROMISES, let vs beleue Salomon, 1. King. 8. 56. According to all that He PROMISED, there hath not failed one Word of al His good PROMISES, which He PROMISED, 1. King. 8. 56.

Conclusion.

Thus, and much more of this nature, * Do. Fulk & Ma. Holland * Doft Falk (not to mention any other) could teach & write with applause and liking. What one opposed? What is his name, and where may he dwell? But when Clapham writes, and writing repeats but som what which he and others before haue taught; many as hauing forgotten what they read and authorized in others, or (blynded with malice) not caring what they haue read and liked in others, cry out with Athaliah, "Treason, treason, when they them selues are the transgressors, and deserue to be haled out of the Temple for seducers of their Hearers, Ma. Holland must be a true Prophet, and Clapham for the same doctrine must be proclaimed a false-prophet. O Lord turne to this people a right heart, that so they may publicly repent their publique euills to the reducing of all such, as they foolishlie haue turned out of the way; as also do thou take such order with them, as their spirits may not rest vntill they haue regularly satisfied thy poore seruant by an humble confession of fault, against whose liberty, credit and lyfe: they haue so grievously sinned. And as for such as will still turne aside, by their crooked pathes, lead them forth with the workers of iniquitie, that so peace may be vpon Israel. AMEN.

...the

Sacred Policy,
 To the thrise-royall HENRY
 Prince of Wales, &c.

Sweet Floure of Wales, the hope of Britaine great,
 Deigne to cast downe your wonted Graciously
 On my poore lynes I consecrate to you.
 Their *Subiect* stands in Diuine *Policy*,
 Diduced from the sacred *booke* of God,
 The Anker-hold of Princes happines.
 The blots vn-worthy such a worthy ground,
 Your Grace can well impute vnto my Bandes.
 The daintie *Muses* fly a Prison fauour:
 But all's be well, where *HENRY* deigneth fauour.

Your Graces

Loyall Orator,

Henech Clapham.

Prov. 22. 6.

Teach a Child in the trade of his way, and
when he is old, he shall not depart from it.

Princes sacred Policy.

CHAP. I.

*What be-seemeth the Princes of the people in
Ambiguities of Succession.*



IN Succession vnassured or doubted, the Princes of the People are to walke in al warines, for feare the people runne into Factions. Such warines was sanctified of God him selfe in the person of *Samuel*. *First, for close & secret annoyntment of *Saul*, † then of *David*: so well as after in the ministrie of *Elishaes* Deacon * for annoynting of *Iehu*.

* 1. Sam. 9.
27. & 10. 1.
† 1. Sam. 16
2. &c.

* 2 King. 9.

This Policie was wel obserued of our Princes in the dayes of our blessed late Soueraigne *Elizabeth*, who (not onely of them selues, but also by her sacred direction) did auoyde the publike fore-mentioning of the lawfull Successour, & that for preuenting Schismes and sides, which otherwise could not be auoyded. In which respect also, it is not only lawfull but expedient (So farre as holynes and righteousness be not crossed, for euill must not bee done, that good may come thereof) sometymes with our Sauour "to looke one way, when as not-withstanding the Heart looks another way: like as our Barge-men at Thames, who looke one way, and yet rowe another.

" Luke, 24.
28.

Neuer could this our King (in any probabilitie) haue come thus to his Crowne, without much bloodshed & hazard of
his

his person; were it not for the former politicall cariage of our hie right honorable Senate.

But for lawfull Succession in this our Kingdome, there now needeth no such *Secrecie*: seeing God of his goodnes hath exhibited a plenteous *seed*; whom he continue in his faith for euer, A M E N.

C H A P. II.

What be seemeth the Prince installed.

THE Arch-prince installed in the Crowne due vnto him, euen as he lookes to prosper in his inheritāce, these following Rules are of him to be conscionably obserued.

Iosh. 1. 8.

1. He is dailie to *heed the lawe of God*, as *Ioshua* was cōmanded, and to make it his delite and Cōsailours as *Dauid* did. For how shall he thinke that man wil be a conscionable obseruer of his lawe, being but an Earth-God, when as him self shalbe found a willing neglectour of his law that is God of heauen and earth? *Ioshuah* was the Arch-leader of *Israell* through all straits, after *Moses* his death; and lesse tyme to meditate in the law of God, no Princes affaires do now require.

Iosh. 1. 6.

7. 9.

Exod. 18.

21. 25.

2. He must labour for *Courage of mynd*, as *Ioshuah* is againe and againe vrged: specially, hauing to combate with many Idolaters. Without much courage the Lords busines will not be furthered; by reason that *Satan* will euer bee casting Feares and Scruples in the soule. Such feares breed delay, & such delay breeds daunger. Euills not resisted at first, grow to be rooted, and so to an habit. So That that which was vn-to vs an euill at first, shall passe as a matter tollerable at last.

After such sort *Saul* delayed, till he ronne from the Lord to a Witch,

Witch to a Deuill.

3. For performing the Lords businesse the better through Church and Common wealth, *choise* is to bee made of the most religious & stayed Spirites, specially of Nobilitie. Such Assistantes wilbe as a right-hande to their Chieftaine. God therefore gaue to Moses his "*Sanhearim* diuine giftes, and vnto Israel conuained his blessing in gouernement (specially, though not only) by the lineage of Lyon-like *Iudah*. Nebuchadnefar attained the equitie of this pollicie: when as first he culleth out special-ones of the tribe of Iudah to stand in his presence: and secondly, taketh order for their learned education, before they come neare vnto him; much more, before they were installed in publique functions. Otherwise, to ioyne with yong vnexperienced heads, it is the way with *Rehoboam* to loose * ten partes of the Garment.

*Nomb. 11
25. &c.*

4. As the Lord hath giuen two Tables of Commaundements to be kept of the King: so, the Lord hath prefixed the duties of *Religio* towards him selfe, before the duties of *Rightsnes* owing vnto man: because his Annointed should first & principally looke to the good of Religion (*Εὐδοκία ἀρχαία*) and secondly, to the common course of Iustice. But as God ioyned both together before he incommēded them to Moses, that so Moses might looke to both iointly, & neglect neither as occasion shou'd be offred: euen such also is his dutie that is called to be *Supreme* to his brethren, as he would bee thought to loue God and his brother. Which conscionably looked vnto, how shall not Gouernement be found not only *Honos* but *Onus*, an honorable kinde of burthen?

** 1 King. 11
29. 30. 31.*

*Ab Ioue prin
cipium: A-
rati, 1. vers.
Sic Theo-
criti, Eidyl-
lion 17. vers.
1.*

5. For the *wheat-sake *Tares* are to be permitted, till with safetie of the whole they may be seuered, or els of Tares they transplant into wheat. Tares represent such Euills *personall* &

** Math. 13.
29.*

Reall as can not by Ciuill and Ecclesiastike censure be seuered, without euident danger of destroying or damaging the good part. Tares growe clasping the wheat, and not seuered as other weeds doe. Dauid so permitted *Iosab, Shimei, &c.* S. Iohn permitted *Diotrephes*. Yet such permission must not be with allowance. For such allowance is euill, and the damnation thereof Iust.

6. *Kindnes* vnto Subiectes will winne the best, and mollifie the worst. But to vilipende the people, is a ready highway to prouoke the Lords Israel vnto schisme, euen to the proclayming of som "*Ieroboam* or *Iack-strawe* for their damnable Leader. *Curtisie costes litle, but profiteth much.*

7. In publique Hazards, the Chieftaine shall doe politically well, to sett first foot som-tymes into field, and to giue the first onsett (Glorious be thy Memoriall, ô *Qu Elizabeth* mounted to such purpose in Tilbury camp) which shall not only flesh his weakest Subiects to the fight, but also so knitt all their heartes to his, as afterwards they will rather all dye, then *He* shal be brought into daunger: like as Israel was to Dauid, who denied him to goe againe with them, * least otherwise their light should be quenched. For such respect it is said of *Traiane* the Emperour, that his speech was not *Goe*, but *Let vs goe*: not *doe*, but *let vs doe*: not *fight*, but *let vs fight*.

CHAP. III.

1. **T**HE Kingdome being *established* fullie to his hande (without iust feare at home or abroad) the it is his dutie, without all delay, to proccede vnto perfect iudgement. And he being wise as an Angell of God, must now labour to seuer the tares from the wheat (*Persons* and *Things* nociuous, from the Good) as "*Solomon* did, in remouing

moving *Ioab* and *Shimei*, who in *Dauids* dayes had bene two strong Factionists, & that mightily banded with the Lords people. Who before could not be remoued without daunger to the whole: for *Ioab* had bene strong with all the Soldiers; and *Shimei* deep in with *Sauls* house of the raueninge wolf, *Ren iamin*. Though in open daunger, the Chieftaine must not be peny-wife and pound-foolish; yet, when tyme hath ripened the case, the Prince must for conscience sake, remoue the ill, as he would therewith haue the whole lump vnfouled. Like as the Physitian remoues that at last, which otherwise he durst not (and with safetie of the whole, could not) meddle with at first: *Kings som-tymes proceed as they may, and som-tymes as they ought.*

2. Then Persons are to be preferred rather for good deserts then bare policy. Then such as haue conscionably put themselves in som hazard with the Prince, are peculiarly to be recompenced. * *Shew kindnes* (saith *Dauid* to *Salomon*) *unto the sonnes of Barzillai the Gileadite, and let them bee among them that eat at thy Table: for so they came to me, when I fled from Absalom thy Brother.* As for such as haue in tymes of scruple ioynd with the Prince, not so much respecting religious duty, as with *Abner* to worke vpon a Splene, such are to be countenanced, but not easily to be credited in cases of waight: for Humorists vpon a new splene will be ready to band themselves with a new faction. *No repose in Humoristes.*

CHAP. IIII.

What becometh the Prince, as duty common both to his tymes of first installment and full establishment.

1. **I**N Reformation of Church and Common-weale, Regarde is to be had, first of the *Maine*; secondly, of the

By, or *Accident*. For hee that followeth the *By*, with euident daunger to the *Maine* or Substance, shall deale as fillily as *Rusticus*, who to catch a prick-eard mouse in the Barne, doth in the one hand carry a flaming candle, and with the other hand fling about his corne-sheaues, to the present hazard of all his Substance.

2. No one is to be admitted into secret communion, before they be thoroughly sifted, as * *Naomi* politically tempted *Ruth*, and "Dauid with no lesse wisdom fanned forth the affection of *Ittai*. As for *Orpah*, better lost then found.

3. If the † Gibeonites by reason of a feare God hath put vpon them, shall by cunning procure peace with Ioshua the Prince, adding thereto their submission to the Church: such peace and truth is not of Saul the Churches Chieftaine to be broken vnder any colour of zeale what soeuer; for vpon such breach, God is a mightie and seuerer Auenger. If peace haue bene finitten with such as yeeld no tollerable submission to the Church, they are to be watched (as Salomon watched *Shimei*) and vpon the breaking of their boundes, they are to be taken tardy as *Fedifragistes*, and either finitten, or at least walked towards as Aduersaries. Where no tollerable Ecclesiastike homage can be had, there can be no true safetie in Ciuill communion: Neither can God hold him self contented with *Iosaphat* to drawe neare affinitie with *Ahab*. It was one of *Iudahs* clamorous sinnes, to haue the * holy seed mixed with the vnholie.

4. The Prince must be more prescise of his care, then to hearken after euery transgression, specially therby to be prouoked to the drawing of his sworde, seeing who is it that in nothing offendeth: "Give not thine heart (saith Salomon) to all the wordes that men speake, least thou doe heare thy seruant speak euill

* Ruth. 1.
6. 8. &c
" 2 Sam. 15.
19. &c.

† Iosh. 9. com
pared with
2 Sam. 21.

* Ezra. 9. 2.

" Ecd. 7. 23
24.

euill of thee. For often tymes also, thine heart knoweth that thou likewise hast maledicted others. Otherwise to walke, will bringe as much confusion into the common weale, as some Ecclesiastike persons haue done into Churches, by deliuering people daily vpto Satan for euery simple occasion: and as foolish houtholders do, who vpo euery trifle do set their house-peace on fire. Som tymes it is better with Iaphet and Shem not to see, then with Cham to see.

5. Whilst the Prince hath one care for the Accuser, hee must (as nature hath gifted) keep th'other care for the accused: for the First (be he neuer so euill) wilbe iust in his tale, till his neighbour come to his answer. Zedechiah beleeuing ^{Ier. 38.} som of his Princes vpon the first tale, committed Ieremie to a filthie prison (^{1c} *Nam Carcer ad custodiam non ad supplicium constitutus est*) who afterwards vpon better information gi- ^{Ibid.} uen in by *Ebed-melech* (few such informers) did cause him to be fet out againe. The like in Darius touching Daniel: yea, the like in Dauid towards *Mephibosheth*. But if the Prince haue offended by such *Credulity*, let him not bee ashamed to break off that sin, by doing good to the parties so distressed.

6. As too much *pitty* vndoeth a Citie; so, much Clemencie maketh the Prince like vnto God: whose long-suffering is much, and whose *mercy* is stretched forth ouer all his workes. ^{† Psa. 145. 9} *Chastisement is to be giuen by ounces, but Clemency with- out measure.* ^{Deut. 25. 3.}

7. Euen in *worthie-killing*, the transgressing subiect, the Christian Prince must shew Charity, and labour that *Achan* ^{Ioshuah 7. Prou. 31. 6. 7.} may glorifie God in his dying: for his zeale after the remoouall of an offensiue life, must not annull Charity towards his deare bought soule. Many be killed worthily of the Prince, whose soules notwithstanding are mercifully cōvaid vp in-

to Abrahams bozome. Excommunication it selfe, is but for humbling the body, that so in the Lords tyme the spirit may be saued: and vnto the same end also (though not *onlie*) all sortes of temporarie mulcts and punishments are to be referred. *In iudgement remember mercy.*

C H A P. V.

A brief of the Decalogue.

Al that hath alreadie, or yet might bee further said touching Legall policie, hath his *Ground* in the two Tables of the Morall Law. And all the sacred duties therein comprised, are vrged vpon man, from the consideration of Gods loue and fatherly kindness sealed vp in *Messiah*, for whose sake (comprised in the Couenāt sinit with the Fathers) He *Elohim Iehouah* deliuered them and vs (literally and mystically) out of bondage & slauerie, that so we might serue him in Holynes and Righteousnes all our dayes. So that howsoeuer * *the spirit bee not re- ceaued by the workes of the Law, but by the hearing of faith*, yet Conformitie to the law is enioyned by the Holy-spirit; and morall duties wrought in Charitie, bee notable effectes of faith, both to Gods glory and our good. But to the seuerall lawes always remembring these two notes: 1. The negatiue law enioynes the contrary; and the affirmatiue law, forbids the contrarie. 2. Vnder som speciall thing forbidden or bidden, all other things depending naturally thereon, are accordingly intended.

Exod. 10. 1.
&c.

1. The first Commandment is negative, (as 7. moe of the
Com-

Commaundements be) & therefore they are overseen that flout vs for Negatiue Religion, it forbiddeth the * Heart of man, the Religious preferring of any thing before him. Though, thought be free from mans sight, yet God is there present and his face vpon it; for *nothing is hid from him with whom wee haue to deale*: And seeing the Prince cannot reach to the punishing of that euill which lurketh in his peoples heartes, because he can take no knowledge of it, therefore he is necessarily here to search his owne heart, and to sit in iudgement of it, as he would be held *Custos totius*, a keeper of the whole of both Tables. In beginning so with him self, he shall be the fitter iudge of others.

2. The *Second Commaund*. forbiddeth a comming to the true God Iehouah, † by any externall religious formes, not commaunded by him. The Idolatrous Heathen did acknowledge *Omnia ab uno & ad unum*, That the Beeing of Beeings was but one, to which one God they referred their deuotions; but so, as one comes vnto him by this externall forme, another by that, &c. all deuised by the botthomles-pitt of their inuentiue heart, it not comming once *into his heart* so to bid them doe, * and this was learned of Iudah. But *Iovus* or *Ioua* (a stolne corruption of *Iehouah*) condemneth all such inuentions, approuing only his owne Commaundements. And herevnto (I doubt not) that Dauid specially related, when to the Lord he saith: * *I hate wayne inuentions, but thy law doe I loue*: for wel he knew that Iehouah was Iealous ouer his people.

3. The *Third Command*. not only for-biddeth the vani-fying of Gods name ("a sinne in high & low most frequent) but also pronounceth (let the Magistrate thinke of it as hee shall) that God will not hold them guiltles, that taketh his name

Deut. 5. 1.
* Ezek. 14.
3 &c.
Luke, 10. 27

Ier. 44. 25.

† Numb. 15.
39. Ier. 44.
25. &c.

* Ier. 3. 28.
and 11. 13.
* Ier. 7. 31.

* pGal. 119.
113.

Math. 12. 34
35. 36. 37.

name in vayne: and in vayne it must needes bee, when it is vsed to no holy edifying purpose. The old adage is, *Non est bonum ludere cum sanctis*: & much more it is necessarily true, *Bonum non est ludere cum Sanctissimo*. That which is but transgression against holy-men, is Capitall Rebellion being done against God. If earth-gods will not beare with the abuse of their name, how think they that the God of heauen & earth will alwayes brook the vnhalloving of his Name? Our Saviour therefore teacheth vs primordially to pray, *hallowed be thy name*, as if the neglect of so doing, were a fearfull signe of not hauing yet made any heartie entrance into * true Religion, as not hauing learned to pray the first petition.

* Lam. 1. 26.

4. The *fourth Com.* is *Affirmative*, and commaundeth a *Memento* for holy obseruance of the religious Rest-day, culled from out the 7. dayes. God hauing graunted to Prince and people six dayes for folowing the offices of their common callings, hee challengeth this whole day peculiarly to him self; whereas no notable action of charity meane while be omitted. Adam in all probabilitie came not to obserue the first *Rest-day*, till first he had full occasion to meditate, not only of the Creation, but also of his Fall and Redemption. Nor haue we lesse matter to be embusied in, on our glorious * Lords day. The Prince must *Remember* to see it sanctified, as he would not haue his owne day turned into darknes.

* Reuel. 1.
10. The
Lords day is
the first day
of Creation, out of whose darknes Light came. Into this first day the Ceremoniall seauenth day is turned (as for other cause so,) for leading vs from the Naturall creatio to a spirituall creatio. This from our Saviours action, of preaching sundry tymes. The first day of the week He rose-in, (for the seauenth day He rested in the graue) for teaching vs, that a better Rest then the first, is to be respected

*So far the first Table, comprising only our Loue towards God,
which is to be testified in actions of Holines. Now fol-
loweth the Second Table, comprising Righte-
ousnes towards man.*

3. **T**HE *first Commaund.* is *Affirmatiue*, commaunding *Honorable duties to Parentes*, be they the Naturall Parentes of our Body, or the spirituall parentes of our soule, or officious parentes of the common Weale, or (for yeares) "the Gray-headed amongst the people."

"Leuit 19.
31.

6. *The sixth Commaund.* prohibiteth murder, bee it murdering of Bodies, or murdering of soules, or murdering the credit of any. And not onely the grosse act of such murder is herein forbid, but also (as our Sauour expoundeth) **rash* or **unaduised anger, causes wrath, and vniust floutings.*

* Mat 5. 22

7. *The seauenth Commaund.* forbiddeth *Incontinency*, not only of the Bodies grosse act, but also, "of the eye set a work by the heart to lust after it: as *Heuahs* eye irregularly looked after the forbidde fruite, before hand or mouth perpetrated any act."

"Mat 5. 27
28. 29.

8. *The eight Commaund.* forbiddeth all sortes of "*stealth*," be it direct or indirect, officious or inofficious, secret or open.

"Zechar. 5.
wholie, Le-
uit. 19. 11.

9. *The ninth Commaund.* prohibiteth *false witness bearing*, be it by † *silence* or *speech*, to the detriment of any: seeing the Affirmatiue is, **Thou shalt beare true witnes in the behoof of thy Neighbour.*

† Leuit 5. 1

* Prou. 31.
8, 9.

10. *The tenth Commaund.* forbiddeth a *Coueting* of anie thing which is not a mans owne: yea, such a kinde of coueting, as yet is not ioyned with an *Inordinate looking after Remproxiimi*, that thing which is anothers. For this latter, our Sauour (the Churches Doctour) doeth comprehend it vnder the *seauenth Commaundement*, whereas the abouesaid **Couet*, or Concupiscence is here distinct from that, making vp a seuered peculiar Commaundement, and the last of the tenne. As the first Commaund. forbids a secret euil in the heart vncomprehensible of any man, so doeth this also, that and this

L

impa-

impaling the other eight, whose lowest kinde of breach (it seemeth) consisted in an irregular **looking-after* the things in them forbidden. For euery such *looking-after*, is in it owne nature *“able to com vnder anothers externall censure; but that first and this last, not.* The politicall Magistrate and Minister can in their Censures reach to the Eight, as beeing in their nature seeable (*Etiamsi per Maius & Minus*) but the first and last breaches invisible, to all but him that beholdeth the heart. And for that cause, hath reserued the correction thereof to him selfe.

* Mat. 5. 23

* 2 Pet. 7.

24. prou. 6.

13.

So finish the offices of the second Table, containing Loue towards our neighbour. If the King be trusted of God for Supream Keper of both these Loues, how much should He shewe loue towards God and his Neighbour? Much is required of him, to whom much is concredited. All policy and vigilancy is needfull for keeping those Tables unbroken (that none cause Moses to break the as Idolaters) and no lesse heed to be had, to the exercising of proportionable Discipline vpon such as be found willing (specially Malicious) Transgressors.

EPILOGVS.

Thus to my Prince (of few and tender yeares)
 These paragraphes of *POLICT* be tendred:
 His stronger Tymes may stronger food receaue;
 Which will of others (doubles) be remembred.
 His good desertes will cause him byde his Debter:
 Meane tyme a Prisoners gift may letue for better.

FINIS.

swer, Is Christ rent in peeces for seruing of sydes and sects? Is any of ye baptized into the Ringleader of any faction? As Paul disclaimed the being an head to anie such Schisme, so will anie one termed Prelate or Prescician if he be ought. One holds his faith in respect of such an Author in his studie, another otherwise; and so Apocryphall Authors sett altogether by the eares. *Ye erre not vnderstanding the Scriptures*, saith our Sauour. And indeed if you studied Christ, as ye study man, ye would only hold of Christ and not of man. * *One is your Doctor* (euen) *Christ and all ye are bretheren*. As then ye would not be held Carnall or fleshly, hearken what is to be spoken vnto you, not in the name of any side, sect or faction, but in the name of Christ Iesus, into whose name we were all baptized.

* Mar. 23. 8

2. You say amongst your selues, what shall we doe? *Players go vp, and Preachers go downe*, we know not where to heare a Sermon without bitter inuectiuing against the Brethren? I answer. You are not tyed by any lawe to goe vnto playes, then let them alone and looke you vnto your owne particular places. For the going down of Preachers, think with your selues what haue bene the popular sinnes which God hath called to remembrance. Amongst other sinnes, that of vpholding factions is not the least. Nay know ye not, that manie of your selues haue delited in your priuate meetings (I will not say in the prisons) to consume houres in vnsanctified ~~8~~ *con-*maes, as if ye had bene spit out of the very mouth of *Martin-mar*, or *Mar-martin*, the marrers of Religion. And doth not the law *Talis* answering ye with the like, make open shew how God is iust and proportionable in his iudgments? Dauid could say, when *Shimei* rayled. *He curseth euen because the Lord had bid him curse Dauid*. I approue no malicious inuectiues or Ismaelitish scoffings at all, but I therein iustifie the proceedings of the Almightye against mankind.

2 Sam. 16.
10.

3 But it is *hard* (say you) that such men should be cast off without anie respect of due maintenance. Mans *hardnes* I will not iustifie, but God herein I both can and will iustifie. Haue not many of these men bene strait-bowelled towards such their brethren, as haue not iumped with them in all their conceited forme of Reformation? Let me presse one particular. Not to speak of tymes before my Captiuiy, what succour haue I receaued from any of that *syde*, the whole
yeare

yeare and halfe of my present bonds? Haue anie two or three sold in or neare the City, vouchsafed vnto me so much as a Cup of cold water? I know it not. Nay, haue they only with-held their own hand, and haue not also often labored to stay others? And haue they thus walked towards me a lone? Well, God is no acceptour of persons, neither should we. He doth good by his Sun & Rayne vnto all, and so should we. He labours to wyn the Contrary-mynded by fauours, so should we, but so do not we. And therefore if any in their distresse fynd not mercy, it is because themselues haue first bene vnmercifull. Fynds Lazarus no more help in the earth, then God will heaue vp his soule to heauen. *Si quis autem dixerit, &c.* If anie one shall say that he hath often seen the lust-man want bread: that verily is passing rare, and that also where there is not another lust man and yet notwithstanding he must read that; *Non in solo pane viuet iustus &c.* the Righteous man liueth not by bread a lone, but by the word of the Lord, who is the true and celestially bread. So far one, let God then in all our wants be iust, and we vnrighteous.

Clem. Alex.
Pedagog. 1.
3. Cap. 7.

4. But say you, shall we *heare such as haue Subscribed?* I answer by another question, do they not teach the same Ghospell they did? If they do, then howsoeuer som of them be not the same to themselues, yet they are the same to you. True it is, that som haue ministred deep Scandale, in opposing to manie things (how iustly or vniustly I here dispute not) whereto since they haue easily yeelded vpon what ground? By vertue of what Argument? By an argument drawn from their Benefice or Stipend. Or (if you will) from their owne false heart, their wysses back and childrens bellies. Were it not for that, they would be the same they were, and that som others are. These in their bodies serue one side, and in their soules another: a fruit good inough for sydes and factions. But for all that, let the Ordinances of God, be as in their owne nature they are, *Autopistoi* of them selues credible, not borrowing any authority from mans excellencie; nor loosing any iod of their worthines by reason of any Auarice in Iudas falshood, in "Hananiah, or temporizing with Balaam. Glorious it is, to see Ministers walk worthy their places: but yet the Word and Sacraments are the Lords, notwithstanding they in their particular courses wilbe the Deuils.

"Jer. 21. 5. 6

5. Another objecteth, but they teach not all one doctrine in all things.

† 1 Cor. 3.
10. 11. 12.
&c.

* 1 Thess. 5.
21.

2 Cor. 4. 3

* Ephes. 5.
11.

Mark that.

things. I answer; neuer didst thou know, heare or read (nor euer shall) that all the Teachers in a Nationall, Prouinciall or Diocefan Church did hit the same in all things; nay, amongst Whom there was not som discrepance and opposition in Doctrin. If thou propound the Legall Prophets and Euangelicall Apostles, thou faist nothing to This; for that they were (as none besides them, euer were or are) the *Canonicall Scribes* of the holy-Ghost for perfection of faith. † Synce the Apostles laid the foundation, it is well that we can be found building Gold and Syluer vpon that, notwithstanding somtymes withall (through inseperable infirmitie of our nature) som stubble be thuffed in among. Which stubble, as euery one should suffer to burne when it comes to the fire tryall; so, none because of the same, is to leaue the fundamentall Communion; no more then one would cast away a caske of Gold, by reason som Canker was crept in among. * Try all things, and keep that which is good; for what is the wheat to the chaffe? In your habilitie to discern and select the good, confesse your owne desert to be such by reason of your sinne. As for the Gospell " *if it be hidde, it is hid to them that are lost.*

6. But saith one, may we communicate with known offenders? I answer, no. But yet we may and ought (notwithstanding their presence) communicate with Christ in his ordinances. † *To communicate With the Wicked, is to communicate With their Works of darknes.* But to communicate with Christ, is without respect of mans worthines or vnworthines, to repaire vnto his owne ordinance; and therein by faith, to enlarge my vnion with him and his spirit; be it in the administration of the word or Sacraments. What discipline is due to knowne vntrepentant persons, I well knowe, and let them answer for that; in whose hands the power to preuaile resteth. As for thee, neglect not thy daily bread though a Rauen bring it, as he did food for Elias. Nor let the presence of vnworthie-ones hinder thee from shewing forth the Lords death, howsoeuer their absence were to be wished rather then their presence. True it is, that a litle leauen will soure the whole lump. That lump is not the Sacrament, but the corporation of the people: for though people can by som and som be sowed yet cannot the Sacrament. Nor doth their known sin infect any of the people, who entertaine not their sinne into

into liking, who giue no approbatio vnto it, no more then Leauen soureth any meale or lumpe which first entertaines it not internally.

7. Another demaundeth, if so that Parioche can be held a *true visible Church*, where there is not a preacher established; seeing preaching of the word is taught to be one essentiall marke of such a Church? I answer, it is a doltish conceipt to think, that there can not be a cōpany of true Beleeuers where a preaching Pastor is not: for a flock of sheep can be, where and when no shepheard is. And as dull a conceipt it is to reason thus; where the word is truly preached, there is a Church: for the Apostles often preached, where they could plant no church for the present, but rather shake the dust frō their feet as a witnesse against the people. Thyne owne faith & not his preaching place must declare thee a true visible Christiā. Do thou & thy family or other neighbors with thee preach Christ in word and in deed, & then there is a Church: *for wher two or three are gathered together in Christs name ("licet Laici) euen there He is in the middst of them. Else, in a miserable taking were we poore prisoners, who (how soeuer we haue odde Discipline to the Consumption of body and substance) yet we are not allowed either preaching of the Word nor administration of Sacraments, so much as once in a twelfue moneth. And yet a *few of vs conuened* (I doubt not) are vnto God as *true a Church* as the Cōvention which is had at *Lambeth* either in the Arch-Bishops house, or *Lambeths Synagogue*. Pastorall preaching, administration of Sacraments, and publique exercise of discipline, doe appertaine to the beeing of a perfect established Church. But before such establishment or Constitution, there is a true church of beleeuers; & before such a church also, there is som one, two or three visible Christians. A true visible Christian is one thing. A true visible Church a second thing: and a Church perfectly constituted, is a third thing. Remember this, and thou wilt not easilie be factious.

8. But some of the Preachers *deposed*, will for them selues demaund, whither in Conscience they ought to continue silent, and not exercise their publique ministration? I answer by another question: To whom doe they think they ought to minister? Their owne Parioch-Church will not receaue the, nor any other Parioche to whom their case is knowen. Som Lord Bishop put the people & Priest together

* Math. 18.
20.

"Tertullian
exhortat,
ad Castitas.

*Rom. 16, 5
1 Cor. 16. 19
Colo 4. 15.
Phidem. 2.
Eorum domus
duci
pro ecclesia
debet, in qua
Dei timor
insit, Theop
hilact. in
Rom. 16.

Remember
these three
things.

ther by a certaine authoritie deriued from the Parliament, which is the mouth of our Lande; and now the same or some other Lord Bishop hath put them asunder by power deriued as afore. Thou was no publique Minister, before by humane authoritie thou was so ordayned; nor a publique minister art thou longer then humane authoritie approoues it. Not thy giftes, but a Lo. Bishop put thee in, and by the same iurisdiction art thou put out. But it will bee objected, the Apostles being inhibited to *speake in the name of Iesus*, they replied, whither it be right in the sight of God, to obey you rather the God, iudge ye. I answer: First, to the praise of God be it spokē, there is no man forbid to speak in the name of Iesus, but all by law enioyned to say and protest that Iesus is the Christ, and that vnder heauen there is no other name whereby to be saued. Secondly, their calling was not to be Parioch-Priestes, or Parioch-Pastors. They were called to preach beginning at Ierusalem, & so on to the ends of the earth. In so much as "their sound went so farre in the Apostle Pauls tyme, whereupon the faith" came to our great Britaigne. They by their calling being vnlimited for place, therefore of man could not be limited. And therefore God gaue them giftes (beyond the reach of nature) for going through with that worke, whiche things are denied vnto vs. Thirdly, the calling of the Apostles (as also of the miraculous prophetes) was immediatly from God, and therefore not to be stinted of man. Our case is contrary. That any sacred truth is to be protested, when, & where God opens the dore of hope to doe good by speaking, I well wott, and no man of witt denieth. But therefore to exercise a publique function in the church, is a weak consequent, and openeth the pulpit to euery Anabaptistcall sectaie.

"Rom. 10.
18.

*For this see
my Antido-
ton and my
New Ieru-
salem,

9. The next will demand, what course of life they then shall followe? I answer, seeing they haue not put them selues out, but are of the Gouvernours put out, let them betake them selues to some good worke. For if the Apostles did that, whose case was not so vrgent, how much more is it our dutie to labour in what we can, and not abash to endeuour after the temporarie knowledges which wee yet haue not. Not knowing whether the measure of publique testimony appointed vnto me of God, be already consummate, I therefore vnto the former Grace, labour in this my bondage, to adde the

Diuine

Diuine knowledge of *Natures worke*, if happily that way I may doe good vnto bodies, whilest others by the Churches present appointment, are to minister vnto Soules. If they say, they are for the present fitted to the worke of the ministrie, but to other worke it will be right long yet they can, and meane tyme the meanes of life are lacking: I answer, if the Apostle said, *who is sufficient for these things?* (meaning the worke of the Ministrie) let not a man easilie please him selfe in his sufficiencie. For mine owne part, I haue long tyme iudged my selfe fitter for som-what else, the for it. And if God shall permitt man (vnworthily of my part towards man) to sholder me quite out, I shal think it to be an excellent mercy of God vouchsafed vnto me, for my soules further comfort: and (by Gods grace) neuer doubt, but he that hath commaunded me to call for the Bread of the day, will other wise minister the necessaries of the day. Secondly, let a man knowe, that it is no vertue but a vice, to make a Pastoral place an occupation for the Back and Belly. Though such deserue food of the people for their worke sake, yet they must not couet the place for food-sake. Thirdly, if nothing else will satisfie, then let them labour for repairing to some other Churches, where there may be had such vse of their Giftes. But in all things, **sol- *Heb. 11. loue peace with all men and holynes, without which none shall see the Lord.* 14.

10. Impediments so remooued according to the nature of an Epistle, let me adde a brief Exhortation to one and another. "Some say here is Christ, som there is Christ, but for all that *Goe not out, beleene it not.* The Lords quick-eyed Eagles will ceaze on the Carcase (Christ slaine in the Woord and Sacramentes) where soeuer it is. and *not* by stumbling at som-what in the place, to flie the place of their nutriment, *as som in England do, who first teach true visible Churches in it, & yet (*prob, quid absurdum!*) will stand no ordinary members in any one of those churches. *Values many times are clad in sheeps skinnes (appearing-wise innocent & harmles) but inwardlie are full of doctrinall frutes which tend but to pricking and galling the conscience: Smooth-faced they bee as Woomen, but with Scorpions they stinge behinde. Beware therefore of such, & let other mens harness teach you to beware. Seale vp to your owne soules, the confidence of your Election by good workes; and that shall bee

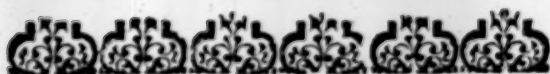
• Mar. 25.
34 &c.

• Math. 5.
44. &c.

by repairing rather to the house of praying, then to the house of playing; * by rather feeding the hungry, giuing drinke to the thir-
stie, by lodging the straunger, by clothing the naked, by repaying
to Christ prisoned in his members, rather then in pampring your
bodies, and consuming vpon your owne lustes. " Loue your ene-
mies, blesse them that curse you, doe good to them that hate you, &
pray for them that hurt you and persecute you: That ye may be the
children of your father which is in heauen; for he maketh his Sun
to arise on the euill and the good, and sendeth rayne on the iust and
vniust. For if you loue them that loue you, what reward shall yee
haue? Doe not the Publicanes euen the same? And if ye be friend-
ly to your brethren only, what singular thing doe ye? Doe not euen
the Publicanes likewise? Ye shall therefore be perfect, as your hea-
uenly father is perfect. Now vnto him that is able to keepe you
that ye fall not, and to present you faultlesse before the presence of
his Glorie with ioy, namely, to God only wise, our Sauour, be glory
and Maiestie and Dominion, and power, both now and for euer,
AMEN.

*Consider what I say, and the Lord giue you under-
standing in all things, 2.Tim.2.7.*





Epicitharisma.

*Compassionate (who haue not hearts of stone)
The Authors case, and smile vpon his cause.
It is no tyme to adde Affliction
Vnto his Bandes by wresting of our Lawes,
By goading Foes, by weakning of his Friends :
Rather cashier thy Euill and make amendes.*

*One Theodore chief-Priest of Canterbury
Depriuing of an English Bishop said;
Though we can charge you with no injury,
Yet what we will, we will: and so all stayd.
The Bishop then appeald to Iesus Christ,
And I to him: but next, to IAMES our Hiest.*

Remaines
of Britaine,
pag. 183. ex
vita S. Alfridi.
Theo-
dore was a
Grecian,

*Kend well our King my innocence and right,
I doubt not but he would for Christ his sake,
Ter now haue rid me from the Bishops might,
And not permit him thus my flesh to Rake.
Sweet HENRY shewd his Loue vnto his power,
But austere Richard slipped hath the howre.*

*The howre, the mon'th and longer tyme is past;
But best is Clapham wilbe iustified
Of Kesar and of Churches at the last,
Howfere his corps meane time be damnified.
He lyues, he dyes, whom Foes can not conuince,
A child of God, a Friend vnto his Prince.*

F I N I S.

M a

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